

A

(2)

S E R M O N

O N

Good Works :

W H E R E I N

Several *Cases of Conscience* concerning
ALMS-GIVING are resolved ; and
the *Apostle's* Charge concerning *Rich*
Men to be rich in *Good Works* is Ex-
plained and Enforced.

By T H O M A S G O U G E,
Minister of the G O S P E L, K
Formerly of St. Sepulchres.

L O N D O N :

Printed for *Publick Benefit, and the Promoting of*
Charity, and sold by EMANUEL MATTHEWS,
at the *Bible* in *Pater-noster-Row*. 1734.

SERMON

Good Works :

W H A R E N

Several Cases of Conscience concerning
ALMSGIVING and relieving the
the Poor's Charge, containing
them to be well in Good Works is In-
plained and illustrated.

BY THOMAS BOUGIE
Minister of the Gospel,
Formerly of St. Sepulchre.

L O N D O N :

Printed for Patrick Bampf, and the University
of Cambridge, and for James Mearns,
at the Sign of the Crown in Fleet Street.

THE DEDICATION.

*To the truly Virtuous, and most Worthy
of all Honour, Mrs. Parthenia Low-
man, Perpetuity of Grace here, and
Eternity of Glory hereafter.*

Much Honoured,

COnsidering with my self how the Love of many, even of the Professors of Religion, in these days of ours is waxen cold: Whereas the former times were like *Leah*, blear-ey'd, but fruitful; these like *Rachel*, fair, but barren; abounding in Knowledge, but barren in good Works: I thought it not unseasonable to publish a Sermon concerning Charity, which I had Preached at the Morning Exercise in *Cripplegate-Church*, Sept. 1661. And in regard it hath been an ancient Custom, still practised by most Writers, to send forth their Treatises under the Patronage of some eminent Person; which we find warranted by *St. Luke*, one of the Pen-Men of the Holy Scriptures; I have taken the boldness to Dedicate this ensuing Sermon of Charity to your Patronage for these Reasons:

1. Your ancient and constant respect to me and my Ministry, for thereby you first took notice of me.
2. The many real Demonstrations of that respect I have received from you.
3. Your eminent Liberality to the Poor, not only of your own Parish, but also of several Out-parishes in this City.

Whereas in my Sermon, I have endeavoured to persuade all good Christians, either according to

the practice of the Saints in the primitive times, *to set apart something for the use of the poor every Lord's-Day, out of their comings-in the week before*, 1. Cor. xvi. 2. according as God hath prospered them : or else *to devote unto God some certain part or portion of their yearly income and revenue for charitable uses ;* commending unto the Richer Sort the example of *Jacob's vowing a tenth part of his estate unto God :* You have far exceeded that proportion, having, since you were a widow, and had in your own hands the disposing of your estate, given out I dare say (and that upon good ground) better than a fifth part of your receipts to charitable uses. So that I may well apply to you that of the Wise man, *Many Daughters have done vertuously, but you have excelled them all*, Prov. xxxi. 29. As God hath blessed you with a large estate, so hath he likewise blessed you with an enlarged heart, to give out proportionably to what he hath graciously given unto you. I may truly say, from what my self have heard, that you have often made Heaven resound with many Thanksgivings and Praises unto God for your Liberality to the multitude of poor People in several Out-parishes of this City, whose naked Backs are Yearly cloathed, and hungry Bellies often filled with your Bounty towards them ; whereby you have laid up much Treasure for your self in Heaven ; for what you have given to the poor Members of Christ, is treasured up for your self in Heaven, which you shall undoubtedly receive again with great advantage. And truly it is a rare and comley sight to see Riches and Liberality concentring in one Person ; for which your Name shall be had in everlasting Remembrance. As *Mary's Box of Ointment shall never be forgotten*, so neither shall your Liberality to the Poor, whose Bowels have oft been refreshed, and may be for many generations yet to come, by that bountiful

The Dedication.

5

tiful Provision you have laid in for their Succour and Relief. So that the Name of Mrs *Parthenia Lowman* doth yield forth a sweet and fresh Perfume throughout many of the Parishes in *London*. Which bounty and liberality of yours is the more commendable, in that you do not (as the manner is of too many who are unwilling to part with any thing, till they must needs leave all) defer your works of Charity till your Death, but in your life-time distribute them, and see them settled in a secure way, for the future relief of the Poor. In these respects none seemed so fit to patronize this Sermon of Charity, as your self, having been so eminent in the Duties and Works thereof. It would have been a great Incongruity, to have had the name of a Rich Miser prefix'd to a Sermon of Liberality.

Though I know, you love not to have your good Works proclaimed before others; yet I have taken the liberty to make a general mention of them, not so much for your Praise and Commendation, but for these special Reasons:

1. *For the Honour of God*, that he might be thereby glorified. For it tends much to his Praise and Glory, when in such Works as himself hath commanded, his Children testify their Obedience and Thankfulness to him: When his Servants by profession are as zealous of good Works, as the Wicked are of Evil Works. And therefore saith our Saviour, *Herein is my Father glorified, if ye bring forth much fruit*, Joh. xv. 8. Yea, from this very Argument doth our Saviour persuade us to accompany our Profession with good Works, saying, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven*, Matth. v. 16.

2. *For the Credit of our Religion*. For Men are apt to speak of our Religion and Profession according to the Fruits which we bring forth in our Lives

and Conversations; thinking our Religion to be good, if it be accompanied with good Works. But contrariwise, if like those of whom the Apostle speaketh, *We have a form of Godliness, but deny the power thereof.* (2 Tim. iii. 5.) being altogether barren and unfruitful in good Works, how ready are they to open their Mouths against all the Professors of Religion? Whereas, a fruitful Conversation casts forth a sweet scent, and makes others like our Religion the better.

3. *For the Good of others*, that they may be stirred up to an holy emulation by hearing of your exemplary Liberality. As St. Paul testifies of the *Macedonians*, (2 Cor. ix. 2.) that many of them were stirred up and provoked to a liberal Contribution to the poor Saints at *Hierusalem*, by the Charity of the *Corinthians*.

4. *For stopping the Mouth of our malicious Adversaries, the Papists.* Who falsely slander Us and our Doctrine, as if we were Enemies to good Works, and taught Men that so they believe in Jesus Christ, it matters not for good Works; whereas we declare, that every true Christian must accompany his Profession with good Works. We constantly call for them, we earnestly urge and press the necessity of them; only we exclude them from the Act of Justification, that so we may give unto Christ the whole praise and glory thereof.

And I dare confidently say, that *Protestants* have been, and still are as abundant and fruitful in Works of Charity as the *Papists*, whatever they vainly boast to the contrary. A

learned Divine * of ours, to * *Dr. Willet in*
 stop their slanderous Mouths, *his Synopsis Pa-*
 hath made it out by an In- *pismi.*
 duction of Particulars, that
 since the breaking forth of the Light of the Gos-
 pel

The Dedication.

7

pel in this Nation, *Protestants* have far exceeded *Papists* in Works of Charity; and how just is it, that your Name be added to that lovely Catalogue?

Now the Lord *Jesus*, whose Gospel you credit with your Beneficence, bless you with all Blessings, especially with spiritual Blessings, make you more and more fruitful in every good Work, that the many Blessings, promised to the merciful may rest upon you, which he most unfeignedly desireth, who is

Yours to command,

In any Service of Christ,

Tho. Gouge.

THE
Apostle's CHARGE
Concerning
RICH MEN,
To be Rich in good Works.

1 Tim. vi. 17, 18, 19.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate :

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.

THE Sum of these words is [*a Direction for rich Men how to make the best use of their Riches.*] The Ground or Occasion of this Direction is to meet with an Objection, which might be made against the Inconveniences and Dangers of Riches, noted before in *Ver. 9, 10.* But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. *Ver. 10.* For the love of money is the root of all evil ; which while some coveted after, they have erred from the Faith,

Faith, and pierced themselves through with many sorrows. From hence some might infer, as the Disciples did from the inseperable and inviolable Bond of Marriage, mention'd by our Saviour, *Matth. xix. 10.* *If, say they, the Case of the Man be so with his Wife, it is not good to Marry.* So might some say, if they that will be rich fall into Temptation, and a Snare, &c. then it is not good to be rich; yea, such as are rich may say, Let us give away, or cast away all that we have, rather than retain such Vipers, as Riches seem to be.

To prevent such mistaken Inferences, the Apostle giveth this Direction, whereby he sheweth that Riches may be well used; and being well used, be a means of helping on our Eternal Salvation. Learn hence not to condemn things good in themselves, because of the abuse of them. The Lord in regard of the ordinary abuse of Riches, stileth them *Mammon of Unrighteousness*, and yet doth not advise us to cast them away, but to *make to ourselves friends thereof*, Luke xvi. 9. That is, so to use them, as the good Works done by them, may as Friends before the Judge give evidence of the Truth of our Faith and Love, and shew that we are of the Sheep of Christ, for whom Eternal Life is purchased.

Having thus shewed the occasion and dependance of those words upon the former, we now come to the Logical Resolution of them; where we may observe two parts:

1. A *Prohibition*. 2. An *Injunction*.

A *Prohibition* of hurtful Vices.

An *Injunction* of needful Vertues.

The Vices are two } 1. *High mindedness.*
2. *Vain confidence.*

Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain Riches.

The Vertues are likewise two.

1. *Com-*

The Apostle's Charge

1. *Confidence or Faith in God, but trust in the living God*; which is urged by an Argument taken from God's Bounty, in these words, *who giveth us richly all things to enjoy.*

2. *Charity towards Men*, expressed in several Phrases, viz. *By doing good, and by being rich in good Works, ready to distribute, willing to communicate*; which Duties are enforced by an Argument taken from the Benefit of performing them, which is in brief, assurance of Eternal Life; implied in these words, *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.*

I shall briefly speak something to the several branches of the Text, as they lie in order, and then come to the Question or Case of Conscience, given unto me to handle.

Charge them that are rich in this World. The Expression of our Apostle is here observable; in that he saith not λέγε, speak to them, nor ἀγγέλλε, declare to them, but παρὰγγέλλε charge, command them. Well did the Apostle know how forward on the one side *rich Men are to be high-minded, and to trust in their Riches*; and on the other side, how backward they are *to trust in God, and to shew Charity to the Poor*; and therefore saw it requisite, that a Minister should take courage, and not think it enough, closely to intimate to rich Men what Vices they are addicted to, or what Virtues they are bound unto; but remembering the place where he stands, which is God's, in the Name of his most excellent Majesty, to require, charge and command them to forbear the one, and endeavour after the other.

We come now to the Parties to whom this Charge is to be given, namely, to the rich in this World. *Charge them*, saith the Apostle, *who are rich in this World*, that is, in this present World;
noting

noting our Riches to be only for this World; for true is that Proverb of the wise Man, *Riches are not for ever*, Prov. xxvii. 24. They cannot be carried out of this World. *As naked we came into this world, so naked shall we go out of it*, Job. i. 21. And therefore it must needs be a point of great Wisdom, by that which is but for this present World, to store up a good foundation for the time to come.

In the next place follow the Vices here forbidden; the first is *High-mindedness*, to which rich Men are very prone, because their Wealth is as Wind; and though Wind be but a Vapor, yet it puffeth up exceedingly, as we see in a Bladder blown up with Wind. In like manner, Riches, though they be but *meer vanity*, Eccles. i. 2. as the wise Man expresseth it, yet are they apt to puff up Men extremely, even to think of themselves above what is meet. Whereas, if rich Men would but consider, that they came from, and must return to the same mold that others do; *for dust they are, and unto dust they must return*, Gen. iii. 19. yea, if they would consider, that they came from the same cursed stock that others do, and are by Nature no better than the meanest; especially if they would consider, that outward Riches cannot add the least dram of real worth to the owners of them; for though they may be the more honourable Parts or Members of the Civil Body of State, yet in the mystical Body of Christ they may be less honourable than the Poor. I say, if rich Men did but seriously consider these things, they would not be so high-minded as they are.

The other Vice here forbidden unto Rich Men, is *Vain Confidence*, or *trusting in their Riches*; and this is very fitly joined to the former; for where our Pride is, there will be our Confidence. That rich Men are apt to put too much trust and confidence

dence in their Riches, doth appear by the titles, which they commonly give unto them, calling them *their Goods*, as if they were the only good things; and *their Substance*, as if all things else were shadows; and by the increase of them, they say they are made for ever; and by the loss of them, they say they are utterly undone. What do these expressions imply, but a Trust and Confidence in their Riches? Whereupon saith the wise Man, *The rich man's wealth is his strong city, and as an high wall in his own Conceit*, Prov. xviii. 11. It makes him think himself so safe and secure, that like the Judge mention'd by our Saviour, *he feareth not God, nor regardeth man*, Luke xviii. 2.

In the next place follow the Vertues enjoin'd.

The first is *Confidence, or Faith in God*; which is directly opposed to trust in Riches, so that rich Men may have somewhat to trust in, though they trust not in Riches. God is the God of the Rich, as well as of the Poor; and the one as well as the other, are to put their whole trust in him.

And if we consider the Property here given to God, *viz. Living, but trust in the Living God*; we shall see good reason to trust in God, rather than in Riches. For our Wealth may vanish away, but he ever liveth; our Wealth may prove our bane, but he is both the giver and preserver of Life. Our trusting in God is here pressed by an Argument taken from God's Bounty to us in these words, *who giveth us richly all things to enjoy*: So that the Lord is not only a *Living*, but also a *Giving* God, of whose Gift you have not only all needful things, but also *richly*, and as St. James saith, *liberally*, Jam. i. 5. For God in his Gifts sheweth himself to be a God, and that two ways, 1. In the Freeness. 2. In the greatness of them. *He loadeth us with Benefits*, Psal. lxxviii. 19. This rich

rich bounty of God is a farther motive to engage you to trust in him.

Yea the Apostle addeth, that the Lord giveth us all things richly *to enjoy*; that is, not only for the present to spend, as being absolutely necessary; but also to lay up and reserve, so that it is not unlawful to lay up for after times. The Apostle presseth it on Parents as a bounden Duty, *To lay up for their Children*, 2 Cor. xii. 14.

Only let this lawful Liberty be limited with these and such like bounds:

1. That we lay up nothing but what is justly gotten. To lay up Riches of Unrighteousness, is to kindle a Fire that may destroy both our temporal and spiritual estate.

2. That we be not so covetous of hoarding up, as to deny our selves what is needful for our use and comfort, or to deny the Poor what is needful and necessary for them; but that we willingly give out as what is meet for our selves; so what is needful to the Poor.

3. That in our treasuring up, we aim not meerly, wholly, and only at our selves; but withal have an eye as to the charge, which in particular, God hath committed to us; so also to the Church, Commonwealth, and Poor for the time to come.

4. That we exceed not measure in our treasure, no, though we aim at the fore-mentioned good Ends.

So much for the clearing the first Duty the Apostle would have pressed upon rich Men especially, which is to *Trust in God*.

The Second is, *Charity towards Men*, expressed in several Phrases, as first by *doing good*.

Charge them that are rich in this World, that they do good. So that the true Charity consisteth not only in compassionate Affections, and kind Speeches;

Speeches ; but in good Deeds, as the word * in the Original implieth.

You that are Rich ought *to be rich in good Works*, as the Apostle addeth. For God expecteth Fruit answerable to the Seed which he soweth. He giveth you plenty of Seed, therefore you must be plentiful in this kind of Fruit.

The other Branches, *ready to Distribute, willing to Communicate*, describe the manner of our Charity.

The former implying, *a wise distribution of our Alms* ; for *to distribute* is not hand over head, without consideration to give, but according to the need of them to whom we give : The latter implying a willingness therein, as by distributing, good is done to others, so by willingness therein, much comfort is brought unto our Souls, and grace to the Work ; and God doth best accept such, for *he loveth a cheerful (willing) giver.* 2 Cor. ix. 7.

In the last place follow the Reasons, to enforce the forenamed Duties taken from the benefit of performing them, which is in brief, assurance of Eternal Life, implied in these words, *Laying up in store for themselves a good foundation, against the time to come, that they may lay hold on Eternal Life.* The Apostle here, for their better encouragement to lay out a portion of their estate on good Works, telleth them, that they are so far from losing what they so lay out, as in truth *they lay up thereby in store for themselves.*

Yea, they lay up a good foundation, that is, such a Treasure as is like a Foundation in the Ground, that cannot be shaken or overthrown. This Treasure the Apostle thus expresth, in opposition to the forementioned uncertainty of Riches. So that by a cheerful distribution of this World's Wealth, they

they do indeed but exchange Uncertainties for Certainties, and so no fear of losing by such bargains. Yea, *they thereby obtain Eternal Life.*

Quest. *Are then good Works the cause of Eternal Life?*

Ans. Surely no, only they are the means and way of attaining thereto; and in this sense is this Phrase here used, *That they may lay hold on Eternal Life.* Having thus shewed you the occasion of the words, the Logical Resolution of them, their sense and meaning,

I should now, according to my accustomed method, proceed to such points of Doctrine, which the words do naturally afford unto us; but I must wave them, and consider that *Question*, or *Case of Conscience*, which was given me, viz.

Quest. *How, or after what manner, must we give Alms, that they may be acceptable and pleasing unto God?* In the resolving whereof, I shall endeavour to answer most of the Cases of Conscience about Alms-giving.

Ans. I. It must be *with Justice*, giving only our own, whereunto we have a just Right and Title; so much our Saviour implieth in that Precept, *Luke xi. 41.* where he saith, *Give Alms of such Things as you have;* whereby is not meant, such things as a Man hath by him, (for one may have another Man's things by him) but such things as are his own, to which he hath a just Title, and undoubted Right, of which he is the lawful Proprietor, and hath the power of disposing those things; and those only he may lawfully and justly give away.

This Caveat is very necessary for many Reasons.

1. Because otherwise we shall sever Mercy from Justice, which should always go hand in hand; God hath put them together, *Prov. xxi. 21.*

Dan.

Dan. iv. 27. And we must not put them asunder; indeed they are two Links of one and the same Chain, of which other Vertues and Graces are also other Links; so many Virtues, so many Links: now if one Link of a Chain fall off, the whole Chain is broken, and down falls that which is drawn or held up by it; so we that are held out of the Pit of Destruction by the Chain of Graces, are in danger to fall into it, if one Grace be violated, and severed from the rest.

2. By giving that which is not our own, the Excellence and Glory of Charity is lost; of such Charity it may be said, *I-chabod*, where is the Glory? *1 Sam. iv. 21.* The Glory of Charity consists in this, that we are willing to part with our own, and therein to damnify ourselves, for the Relief and Succour of others.

3. By giving that which is not our own, we do wrong, and thereby make our selves liable to Restitution, so that Charity in such a Case, is a plain Injury. It is a case wherein a Recompence of Revenge may more be feared, than Recompence of Reward expected.

Quest. Who may be said to give that which is not their own?

Ans. They who Steal or Rob for this very end; as Parents for Children, or Children for Parents, or one Friend for another. It is a Sin for one to Steal to satisfy his own Hunger, much more it is a Sin to Steal for another; certainly it is a great wickedness to do Injustice, that we may do Acts of Charity.

2. *Such as having raised up an Estate, or got something by indirect and unjust means, as by Lying, Swearing, False Weights, Deceitful Measures, and the like; think to make up all by giving part to the Poor. For the * Civilians say well, the good use doth*

** Bonus usus non justificat injustè quæstâ.*

doth not justify the unjust getting of their Goods. And can any imagine that God will be pleased with those Mens Charity, who give Relief out of that which they have wrongfully gotten? Restitution should rather be made to such as have been wronged. And if neither the Parties wronged, nor their Heirs can be found, then what hath been wrongfully got, ought to be given to the Poor, as their Heirs. An Example whereof we have in *Zacheus*, *Luke xix. 8.* who having wronged many by Oppressions; after his Conversion, offereth four fold Restitution unto all whom he had wronged; and because many could not be found, to whom he should make it, he offereth to bestow half of his Goods to the relief of the Poor.

3. *Such as being under authority, and have no propriety in the things which they give; do notwithstanding give directly against, or simply without the consent of those who have the true propriety, do not give of their own; as Servants, Children, and others.* Indeed Servants and Children may lawfully give out of that which is their own, but not out of that which is their Masters or Parents, without their allowance.

4. *Such as being joined in Partnership with another, and give Alms out of the common Stock without the consent of their Partners, do not give that which is their own.*

5. *Such as are in extreme Debt, and owe more than they are worth.* We shewed that Mercy and Justice must go together; yea, Justice must go before Mercy, and be satisfied before Mercy be shewed. They who owe more than they are worth, have nothing at all to give for Alms; such join Arrogance to Injustice, to make shew of a great Estate, and yet have none.

I shall close this with a Word of Advice to such as have a merciful and charitable Disposition, above
their

their outward Condition and Ability ; That they use the best diligence they can, by all lawful and warrantable Means, to get something to bestow upon charitable Uses. Let poor labouring Men take so much the more pains, that they may have somewhat to give ; let Servants spare out of their Wages ; let such as have no Propriety in any thing, but are wholly maintained by them under whom they live, as Children, Apprentices and others, do what they can to obtain something of their Parents, or other Governours, even for this very end, that they may have something to give. Let such as are in Debt, first pay their Debts, and then give Alms. Let such as have any way defrauded others, first make Restitution, and then relieve them that are in need. Finally, let such as live at the extent of their Estate, and much more, such as live beyond their Means, well weigh, wherein they may cut off some of their Expences to bestow on the Poor.

II. Alms-giving must be *with freedom and cheerfulness*, and not grudgingly ; the Phrase of *giving Alms*, frequently mentioned in Scripture, implieth as much, for to give, is freely to bestow. In the Law this Propriety of *Giving*, is plainly expressed, and by the contrary thus explained, *Thou shalt freely give him, and thine heart shall not be grieved when thou givest unto him*, Deut. xv. 10. It is also implied under this Phrase, *thou shalt open thy hand wide*, v. 11. Alms must not be wrested and wrung out of a Man's hand, but he must of himself *open his hand*, that is, freely give. The word *wide* addeth Emphasis. And in the Gospel, we find it commanded by the Apostle, *Every Man according as he purposeth in his Heart, so let him give not grudgingly, or of necessity, for God loveth a cheerful giver*, 2 Cor. ix. 7.

Many Motives may be produced to induce us hereunto : as,

1. *The*

1. *The pattern of God our Heavenly Father, and of his Son Jesus Christ our Redeemer.*

All the good that the Father doth, he doth most freely; *Who hath first given unto him?* The * word which is used to set out that which God giveth, signifieth a *Free Gift*; and he is said to *love us freely*, Hos. xiv. 4. *To justify us freely*, Rom. iii. 24. *And freely to give us all things*, Rom. viii. 32.

This Reason of God's Love, *The Lord set his Love upon you, because he loved you*, Deut. vii. 7, 8. doth clearly demonstrate the freeness of it.

The good also which the Son of God, Jesus Christ our Saviour doth for us, he doth most freely upon his own love, without any desert of ours: In this respect it is said, that he hath *loved us, and hath given himself for us*, Ephes. v. 2, 25. The conjunction of these two, *loving and giving*, plainly prove the freeness of the Gift. But farther he expressly saith concerning the freeness of his Gift, *I will give unto him that is a thirst of the Fountain of the Water of Life freely*, Rev. xxi. 6. And again, *Whosoever will, let him take of the Water of Life freely*, Ch. 22. 17.

2. A second Motive may be taken from the Nature of Charity, which unless it be free, is not true and sound. Thus much the Apostle implieth under this Phrase, *Though I bestow all my goods to feed the poor, and have not Charity, it profiteth me nothing*, 1 Cor. xiii. 3. By Charity he meaneth a free giving of that which is given, merely out of love and pity to him unto whom he giveth.

3. Free giving makes that which is given to Man, acceptable to God; for *God loveth a cheerful giver*, 2 Cor. ix. 7. Yea, God hath more respect to this manner of Giving, than to the greatness of the Gift. *For if there be first a willing*

* Rom. v. 15, *Τὸ χάρισμα. Id quod gratificanda aliquis donat.*

mind,

mind, it is accepted according to that a Man hath, and not according to that he hath not, Chap. viii. 12.

4. A free manner of giving makes the gift the more acceptable to him that is made partaker of it. As the Gift supplieth his want, so the manner of giving reviveth his Spirit. The Apostle rejoiceth in the Lord greatly, upon that care which the *Philippians* shewed to him in his necessity, *Phil.* iv. 10.

5. A free and cheerful giving much redoundeth to the glory of God, in that others are stirred up to praise God for such Gifts. David praised God's glorious Name, when he saw his People offer willingly unto the Lord, *1 Chron.* xxix. 13, 14. And in this respect the Apostle saith of such Benevolence, that it is abundant by many Thanksgivings unto God, *2 Cor.* ix. 2, & 12.

III. *With simplicity and sincerity*; according to that of the Apostle, *he that giveth, let him do it with simplicity*, *Rom.* xii. 8. That is, with an honest, plain and sincere Heart, not aiming therein at his own praise or applause, but at the glory of God, doing it in obedience to his command. This simplicity in giving, our Saviour hinteth unto us, where he saith, *When thou dost Alms, let not thy left hand know what thy right hand doth*, *Matth.* vi. 3. That is, let not the nearest that may be unto thee know what thou givest. The right hand is that hand wherewith we ordinarily give, yet the left hand is often assistant to it. Now though there should be any so near unto thee, as to be helpful and assistant, or at hand, yet let them not know it; make known thy charity to none.

Quest. *May not we give Alms if others be by?*

Ans. *Yea, if need so require*; as at publick Collections, or when in publick we see one stand in need. But we may not do it with a mind to have

have it known; our mind must be free from all such conceit, and we must so do it, as if we were alone * *That Alms is not unacceptable which is given and seen of Men, but that which is given to be seen of Men.* So that the scope of our Saviour in the forementioned place, is to take us off from all Vain-glory, in giving of our Alms, that as much as in us lieth we should endeavour to hide and conceal our good Works from the Eye of the World.

IV. Our Alms must be given with a *compassionate heart, with bowels of affection.* The Greek † word for *Alms* is deriv'd from a word that signifies *Mercy*, which intimateth the disposition of the giver, that he should be a *merciful Man*, whose bowels are moved at the misery of another, and thereupon contributes to his need with bowels of compassion.

In giving we must not only open our Hands, but our Hearts also in pity and compassion; we must draw out our own Souls (as the Prophet speaketh) as well as our purses to the hungry and afflicted, Isa. lviii. 10. which is implied under several Expressions of Charity, used in Scripture by the Holy Ghost, as *He that hath mercy on the Poor, happy is he,* Prov. xiv. 21. And again, *He that hath pity upon the Poor, lendeth unto the Lord,* Ch. xix. 17. And saith the Apostle St. Paul, *Put on, as the Elect of God, Bowels of Mercy,* Col. iii. 12. And saith the beloved Disciple St. John, *Who hath this world's goods, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the Love of God in him?* 1 John iii. 17. It is not sufficient to have an open liberal Hand, unless we have also an open and compassionate Heart; for

* *Non est ingrata eleemosyna quæ fit & videtur, sed quæ fit ut videatur.*

† *Ἐλεημοσύνη ab ἔλεος misericordia.*

for if the * Sacrifice of our Alms-deeds be not mingled with the oil and incense of Mercy and compassion, it will not be acceptable unto God, who will have Mercy as well as Sacrifice. In contributing therefore to the Relief of the Poor, let our *inward affection* go along with our *outward action*.

As helps hereunto,

1. *Be well inform'd in the benefits that compassion bringeth*; and that not only to thy distressed Brother, who is relieved, but also to thy self, to whom in this case a promise of Mercy is made; *Blessed are the merciful, for they shall obtain Mercy*, Matth. v. 7. Mercy from other Men, and Mercy from God himself.

2. *Well weigh the common condition of all*, how all things come alike to all, Eccles. ix. 2. as the Wise Man speaketh, so that thou also art subject to the same distress whereunto others are brought; and therefore as ** *Aquinas* saith, we should have compassion on other Mens Misery, *for the possibility of suffering the like*; Which Argument the Apostle useth to the *Hebrews*, saying, *Remember them which suffer adversity, as being our selves also in the body*; that is, say some, as being Members of the same Body, but rather, as *Beza*, and others interpret the place, *as being our selves in the Body of flesh and frailty, subject to the like miseries*; † For so long as we dwell here in these Houses of Clay, and carry about us this Earthly Tabernacle, we are all subject to the like Changes and Chances; which made old learned *Theodoret*, to reach his helping hand to those out-cast *Africans*, of whom he speaks,

* *Beneficentia ex benevolentia manare debet, Affectus tuus nomen imponit operi tuo*, Ambr. Offic. 30.

** *Propter possibilitatem similia patiendi* Tho. 2a, 2a, quest. 2. part. 2. † *Ut qui sitis & ipsi iisdem calamitatibus obnoxii*, Bez. in loc.

speaks, Epist. 29. *When I saw their pitiful estate, I began to lay to heart the doubtful turnings and inversions of human things, and to fear lest I my self might fall into the like evils.*

V. Our Alms must be given *seasonably*; for as the Wise Man speaketh, *To every thing there is a season, and every thing is beautiful only in its time and season*; Eccles. iii. 11. And therefore it will be our wisdom so to observe the Needs and Necessities of other Men, that we do not slip any season or opportunity of doing good. According to that Exhortation of the Apostle, *As we have opportunity, let us do good*, Gal. vi. 10. The word † in the Original translated *Opportunity*, properly signifies a *seasonable time*.

Quest. *Which are the most seasonable times of doing Works of Mercy?*

Ans. 1. When accidentally thou meetest with any fit Objects of Mercy, thou must not then pass them by with the *Priest and Levite*, Luke x. 31, 32, 33, 34. but with the good *Samaritan*, presently pour the Oil and Wine of thy Charity into the Wounds of thy Brother, forthwith contributing somewhat to his Relief; for Misery being the proper object of Mercy, thou shouldst then extend thy mercy unto such as are in want and misery.

2. *When God by his Providence hath any way blessed and increased thy Stock and Store*, by prospering thy Adventure at Sea, or thy Trading at Home, or by some great Legacy bequeathed thee by some of thy Friends, that is a seasonable time for thee to give out freely and liberally to the relief of the Poor, in testimony of thy thankfulness unto God for his bounty towards thee. I know it is usual with most Men upon the increase of their Stock and Store, to sacrifice to their own Nets, to ascribe their Wealth to their own Wit and Policy, and

to say in their Hearts, *Their power, and the might of their hand hath gotten them this Wealth,* Deut. viii. 17. But mark what *Moses* saith in the next Verse, 18. *Thou shalt remember the Lord thy God, it is he that giveth thee power to get wealth.* Seeing therefore what thou hast, thou hast received from God, whatsoever the means and instruments were of conveying it unto thee, is it not most just and equal, that in way of thankfulness thou shouldest set apart some portion thereof for the Poor and Needy?

3. *The Lord's day is another seasonable time of doing Works of Mercy,* according to the Apostle's Rule and Direction; *Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the Week, let every one of you lay by him in store, as God hath prospered him,* 1 Cor. xvi. 1, 2. Where by the first day of the week is meant the Lord's-day, on which the Apostle enjoineth the *Corinthians* to lay up something in store; implying thereby, that that is a very fit season, not only to do such works of Mercy, which are then offered unto us, but also to prepare for other times.

4. *Days of thanksgiving for some eminent Mercy,* are another seasonable time of doing Works of Mercy. The remembring the Poor at such times is expressly commanded in Scripture; *Thou shalt rejoice in thy feast, thou, and thy Son, and thy Daughter, and thy Man-servant, and thy Maid Servant, and the Levite, the Stranger and the Fatherless, and the Widow,* Deut. xvi. 14. Here the Stranger, the Fatherless, the Widow are commanded to rejoice on their Days of Feasting, which pre-supposeth the Rich Mens sending Portions of their good chear unto them, which was the Practice of the People of God, as appeareth by that command of *Nehemiah* to the *Jews* on a Day of thanksgiving

Speedily, without needless delay. 25

ing, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, Neh. viii. 10. And their day of thanksgiving from Haman's Conspiracy, is called a day of feasting, and of sending portions one to another, and gifts to the Poor, Esth. ix. 22. And what more seasonable time can there be for shewing mercy to the Poor, than when we are blessing God for his manifold Mercies vouchsafed unto us?

5. *Days of Fasting and Prayer*, are another seasonable time of doing Works of Mercy. For how can we expect that God should shew mercy unto us, in removing those Judgments which we feel, or in preventing those which we fear; if we will not shew mercy to our poor Brethren, who stand in need of our Relief? In the Day of our Fasting therefore, let us at least give away to the Poor, so much as we save by our Fast. For as St. Austin in one of his Sermons saith, † *Then are our Fasts acceptable to God, if they which fast out of necessity, because they want Meat, be relieved by us.* Let this therefore be always observed by us, that the Poor have the gain of our Fasting, and not our own Purfes.

VI. Our Alms must be given *readily and speedily*, without any needless delay, according to the counsel of the Wise Man, *With-hold not good from them to whom it is due*; Prov. iii. 27. That is, with-hold not any act of Charity from those who stand in need of thy help, || *Say not unto thy Neighbour, go and come again, and to morrow I will give thee,*

† *Tum grata sunt Deo nostra jejunia, si illi qui necessitate jejunant reficiantur à nobis. Aug. Serm. de Temp. 64. || Qui sic moratur, neganti proximus est, Senec. de benefic. l. 2. c. 5. Beneficia non sunt procrastinanda, sed tempestive danda, ut magis prodesse possint. Bis dat, qui cito dat. Ingratum est beneficium quod diu inter manus dantis hæsit. Sen. de Ben.*

when thou hast it by thee: He that so delayeth his helping hand, is next door to him that denieth. And therefore as any occasion offers it self unto us, let us speedily embrace it, as knowing that a speedy Giver is a double Benefactor; and the swifter a Benefit cometh, the sweeter it tastes. And contrariwise a Benefit loseth its grace that sticketh to his Fingers who is about to bestow it. What then shall we think of their Charity, who put off all to their Death-beds, never giving any thing considerable to the Poor, till they can keep it no longer? These by their *last Will* and Testament give somewhat to the Poor, yet questionless it is *against their Wills*; for could they have kept it longer, they would not have parted with it.

I shall desire such to consider seriously these six things:

1. That if all Rich Men should do thus, the Poor would soon be starved for want of Bread.

2. That this practice of theirs, is against the expresse command of God, † who requireth us to do good, and communicate out of our store, while we have time and opportunity.

3. That they have no assurance of the continuance of their Wealth. For as the Wise Man speaketh, || *Riches many times make themselves Wings, they fly away as an Eagle towards Heaven*; they have *Eagles Wings* to fly from us. And how many are there, who have out lived a fair Estate? If God in his Displeasure blasts a Man's Substance, it vanisheth away in a moment.

4. Though their Riches should continue with them, even to their Deaths, yet they have no assurance that God will give them grace to be liberal at their Deaths, who had never the goodness to be charitable in their life-time.

† Gal. vi. 10. Matt. v. 16. || Prov. xxiii. 5. *Alas Aquilinas*.

5. That

Speedily, without needless delay. 27

5. That they have no assurance, that God will accept of their Death-bed Charity: What St. *Austin* speaketh of Death-bed Repentance, that *it is seldom true and hearty*; the same I may say of Death-bed Charity; it is seldom true and hearty, but for the most part rotten and hypocritical, proceeding from ill grounds, as Vain-glory, Conceit of Merit, and the like.

6. That they have no assurance of the true performance of their Will, that the Poor shall be the better for what is thereby given them. For how many *Executors* have proved unfaithful to their Trusts, whereby many charitable Gifts have been alienated? And if Friends be so unfaithful unto us in our life-time, how can we but question their Fidelity after our Deaths? Oh therefore that all, whom the Lord hath blessed with an Estate, would in their life-time become their own *Administrators*, making (as one saith) their *own hands* their *Executors*, and their own *Eyes* their *Overseers*. For questionless that Charity which is exercised in a Man's life-time is the best, and most acceptable unto God.

VII. Our Alms must be *bountiful* and *liberal*, giving out proportionably to what the Lord hath given unto us. This is implied in that command of God to his People, *Thou shalt open thine hand wide unto thy Brother, to thy Poor and to thy Needy in the Land*, Deut. xv. 11. that is, thou shalt give unto him bountifully and liberally. And our Apostle here in the Text would have rich Men charged to be rich in good works, even as God hath given them all things richly to enjoy, 1 Tim. vi. 18. For unto whomsoever much is given, of him much shall be required, Luke. xii. 48. And therefore the same Apostle adviseth the *Corinthians* to give, as God hath prospered them, 1 Cor. xvi. 2. To whom God hath given little of this World's Goods, of

them he requireth but little; but to whom he hath given much, of them he requireth much. Rich Men therefore must not only give a portion of their Wealth to the relief of others, but also in some fit proportion to their Estate.

Quest. If any shall ask what is that portion or proportion of Estate, which rich men ought to set apart for charitable uses?

Ans. It is an hard matter to determine the quantity and proportion of Mens Charity, the Scripture being silent herein, leaving this to the discretion and ingenuity of the prudent Christian. As the Apostle speaketh, *Every man according as he purposeth in his heart, so let him give, &c. A certain quantity is not set him, that is left to the free purpose of his own heart,* 2 Cor. ix. 7.

But tho' the Scripture giveth us no direct *Precept* in this particular, it holdeth forth many *Precedents* for our imitation; as that of *Jacob*, who in testimony of his thankfulness unto God for what he should bestow upon him, vowed the tenth part thereof unto God for pious and charitable Uses. *And Jacob vowed a vow unto God, saying, of all that thou shalt give me, I will surely give the tenth unto thee,* Gen. xxviii. 20, 22. Of *Cornelius* it is recorded, that he gave much Alms, Acts x. 2. And the * *Macedonians* are highly commended for their great Bounty and large Contributions. These Examples are left upon record for our Imitation. For as the Apostle speaketh, † *whatsoever things were written afore-time, were written for our learning, and for our admonition.* So that though the quantity of our Alms, how much we should give, is not expressly set down; yet this we find both *commanded* and *commended*, by *Precepts* and *Precedents*, in the Scripture, that we give *liberally* and *bountifully* in some fit propor-

* 2 Cor. viii. 3. † Rom. xv. 4. 1 Cor. x. 11.

tion to our Estates; that if we be rich in this World's Goods, we should then be rich in Good Works; *sowing liberally, that we may reap liberally,* 2 Cor. ix. 6.

Now that our Alms may be liberal, it must be fitted to two things, *viz.*

1. The Necessity of the Receiver.
2. The Ability of the Giver.

That in our giving we should have respect to the Need and Necessity of our Brother, the Law is clear which saith, *If there be among you a poor Man one of thy Brethren, thou shalt open thy hand wide unto him, and shall give him sufficient for his need, in that which he wanteth,* Deut. xv. 7, 8. That we should likewise have respect to *our own Ability*, the Apostle St. Peter is as clear, where he saith, *If any Man minister, let him do it as of the Ability which God giveth*; that is, let every one give with respect to his own Estate and Ability. Notwithstanding in cases of urgent Necessity, and great Extremity, we are to strain our selves even above our Ability.

Here it may not be impertinent to answer another question (for I resolve to contrive all I have to deliver upon this Subject into this plain and easy Method.)

Quest. *How many Ways may Rich Men exercise their Charity?*

Answ. I. *By laying out a portion of their Estate in such a way as directly tends to the Worship of God, the Advancement of Religion, the Salvation of Mens Souls; which I may not unfitly term, a spiritual Charity.*

And this may also be done several ways, As,

1. *By contributing towards the planting and propagating the Gospel where it hath not been.* A Work set on foot by divers in New England, but chiefly carried on by the Charity of well disposed People here in Old England.

2. *By setting up and maintaining of Lectures;* the Preaching of the Word being the ordinary means appointed by God for the bringing of Sinners to the Knowledge of Jesus Christ, *whom to know is Life Eternal*, Rom. i. 16.

3. *By adding to the maintenaance of such settled Preachers, whose pains are great, and means small,* through the covetousness of Impropiators, who ingross to themselves what doth more properly belong to the Minister.

4. *By maintaining of poor Scholars at the University, designed for the Ministry,* that so there may be a continual supply of Learned, Godly and Orthodox Ministers, for the edifying of the Body of Christ.

5. *By bestowing of Bibles on poor Children,* whereby, through the Care of their Parents, they may be acquainted with the Knowledge of the holy Scriptures, which are able to make them wise unto Salvation, 2 Tim. iii. 15. Memorable is the pious Gift of Sir John Fenner, who by his last Will gave six Pounds per Annum to several Out-parishes in London, for the buying of Bibles, to be distributed amongst poor Children. From my own experience I can say, that this Gift hath occasioned many poor People to teach their Children to read, that so they might be capable of those Bibles, which are to be given only to such as can in some measure read.

6. *By erecting of Country-Schools,* and endowing them with some competent Maintenance, for teaching of poor Mens Children, who have not wherewithal to pay for their Learning; which will be a special means, not only to further their Civil, but likewise their spiritual Education. For thereby they will be made more capable of Divine Instruction. Experience teacheth us, how ineffectual the most powerful Ministry is upon an ignorant

rant and unlearned Congregation. * Without doubt the erecting of Country Schools is a Work of Charity, more noble in it self, more acceptable unto God, and more beneficial to the Kingdom, than the Building of Alms-houses, who are to often filled with swarms of idle drones. But though this *Spiritual Charity* is questionless the more excellent, as tending to a more excellent Object, namely, the Souls of our Neighbours, yet the Bodies of our Neighbours must be cared for as well as their Souls: Our Charity therefore must also extend to them, and in this kind it may be practised and expressed.

II. *By a free and liberal giving to the Relief of those who are in want, of which I have already largely spoken.*

III. *By a ready lending to such, as being in a Calling, want Stock, or other means to help themselves in their Trades.* This Duty of Lending, we find expressly commanded both in the Law and in the Gospel; in the Law, as in the place before quoted; *Thou shalt open thine hand wide to thy poor brother, and shalt surely lend him sufficient for his need in that which he wanteth, &c. Deut. xv. 8.* In the Gospel, *Lend* (saith our Saviour) *looking for nothing again*; that is, lend not only to such from whom you may hope by reason of their Ability to receive your own again; but also to such, as by reason of their Poverty may perhaps never be able to repay you. The Psalmist maketh this a note of a righteous and a good Man, that he is ever merciful and lendeth; and that he sheweth favour and lendeth. Psal. xxxvii. 26. Psal. cxii. 5. Where we see it is set down, as the Property of such a Man, that he is ready to lend to the Poor, to such as stand in need of his help, and that freely, without hope of Gain.

† *Docere simpliciter est melius quam pascere, Aquin. 2a, 2æ, quest. 32.*

This Duty belongeth especially to rich Men, because the occasions of him that would borrow, usually require more than meaner Persons can well spare ; they can better give a Penny than lend a Pound ; though in many cases the lending our Brother a considerable Sum together, would be more beneficial to him, than it may be to give him half as much ; there is therefore a noble and very generous Act of Charity, to be exercised this way, and it is peculiar to rich Men, who have it by them wherewithal to do it.

IV. Rich Men may and ought to express their Charity, *by forgiving a Debt when the borrower is not able to repay it.*

There be many who by the help of that which is lent them, God blessing their Pains in the Employment thereof, are able to repay what is lent. If there were not hope thereof, Men would rather give than lend to such.

But there are others, who, notwithstanding their Care and Pains in their Calling, thrive not ; or by some Accident suffer such loss and damage, as they are not able to repay what they have borrowed. In such cases Creditors are bound to forgive (at least to forbear their Debtors.) This is the Intendment of that Charge, *Lend, hoping for nothing again,* Luke. vi. 35. To take this Phrase simply, is to alter the nature of lending, and to turn it into giving. Herein lieth the difference betwixt *Lending* and *Giving* ; *Lending* is on Condition to have again that which is lent, or at least the worth of it some other way : *Giving* is free, without any such Condition. That Advice of Christ, to *lend, hoping for nothing again,* hath respect to the Mind of the Lender, that he should not have his mind wholly and only upon the repaying of what he lendeth, but on the Need of his Brother. He is not simply to lend, because he is persuaded he shall lose

lose nothing, but have his own again. He is to lend, because he doth therein great kindness to his Brother, who stands in much need thereof.

The || Greek word properly signifieth to *despair*, and so it may here be taken; as if he had said, when your Brother hath need to borrow, lend, though his Case be such that you even despair of receiving it again, though you run some hazard of losing the Principal.

If therefore it so fall out, that the Debtor be not able to pay what he borrowed, forgive it him. *He lends, hoping for nothing again*, who is willing to forgive, if the Necessity of the Borrower require it. This was it which *Nehemiah* enjoined the rich *Jews*, *Neh. v. 11*. Our Lord doth excellently press this Duty in the Parable of the two Creditors, where we have a commendable Pattern of a certain King, that in such a case forgave a great Debt; and of the fore revenge he executed on one of his Servants, because he did not in like manner forgive his Fellow-servant, *Matth. xviii. 23. ad Finem*.

In the Old Testament it is commended to us under the Phrase of *restoring the pledge*, *Ezek. xviii. 7. and xxxiii 15. Gen. xxxviii. 17, 18*. A Pledge was a Pawn left by a Debtor with his Creditor, for assurance to pay the Debt. Restoring the Pledge when the Debt was not paid, was an evidence of remitting the Debt.

V. *By Hospitality*, which consisteth not so much in a loving entertainment of Kindred, Friends and Neighbours, as of Strangers, † according to the import of the Greek Word.

|| ἀπελπίζοντες ἐλπίζειν *sperare; ἀπελπίζειν desperare.*
† φιλοξενία Compounded of φιλεῖν & ξένος. *Hospitalitas est species liberalitatis quâ peregrinos & hospites ac presertim propter verâ Doctrinæ professionem exulantes, verâ benevolentiam, & aliquibus officiis hospitalitatis persequimur*, *Ursin. Cat.*

φιλοξενία ἔστι φιλοτεχνία περὶ χρεῖσιν ξένων. *Clemens, Alexand.*

34 *How many Ways may Rich Men*

This is that Hospitality, which is both commanded and commended to us in the Holy Scriptures. It is commanded in those known Precepts of the Apostle St. Paul, Rom. xii. 13. *Be given to Hospitality, and be not forgetful to entertain strangers,* Heb. xiii. 2. Which is as much as to say, *Forget not Hospitality,* which is entertaining of Strangers. And the Apostle St. Peter commands the Faithful to whom he writes to *use Hospitality without grudging or repining,* 1 Pet. iv. 9.

It is commended to us by the Practice of God's People; as of Abraham, Gen. xviii. 1, 33. of whom it is recorded, that he sat at his Tent-door, looking and waiting as it were for strangers to entertain them; and so soon as he saw three Men, whom he took for such, he ran to invite them. And of Lot, that as he sat in the gate of Sodom, he saw two whom he took to be strangers, and pressed them greatly to turn into his house, where he made them a feast, Gen. xix. 3. And of the Shunamite and her Husband, who shewed themselves Hospitable to the Prophet Elisha, as often as he passed by their house, 2 Kings iv. 8. We have Job's Testimony of himself, *The stranger,* said he, *did not lodge in the streets, but I open'd my doors to the traveller,* Job. xxxi. 32. Which words do shew Job's great Hospitality who kept open House for all passengers. In those days there was no common Inn for the Entertainment of Strangers; and therefore they must have lain out of doors, if some good Man had not entertained them.

Having such and so many Precedents of Hospitality, let us strive to follow them, labouring to write after their Copy, knowing assuredly that our labour of Love and Cost therein shall not be in vain. For I may truly say, it is a fruitful and gainful course of Liberality; never did any lose by it. *Some hereby have entertained Angels,* as the
Apostle

Apostle speaketh, *Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares*, Heb. xiii. 2. In setting down this Recompence, the Apostle hath an especial respect unto two Instances, one of *Abraham*, the other of *Lot*, Gen. xviii. 2. Chap. xix. 1.

Angels came to both of them, in the appearance of Men whom they knew not, which sheweth God's high account of this Duty, in that once and again he sent Angels to such as were ready to entertain Strangers.

Yea, we may entertain Christ himself, and indeed in every entertainment of a poor godly stranger, Christ himself is entertained. And therefore in the great Day of Judgment, we read that Christ puts in this good work by name; *I was a stranger and ye took me in*, Matth. xxv. 35. Jesus Christ is a stranger in his Members.

In sacred Scripture we find several others rewarded for their Hospitality, as

Rebeckah for her Courtesy to *Abraham's* Servant, Gen. xxiv. 18, 22, 49. a mere stranger to her, was rewarded with precious gifts and a good Husband. The *Shunamite's* Hospitality to the Prophet, 2. Kings iv. was recompensed with giving her a Son, and restoring him to life. *The Widow of Sareptah's* Hospitality to the Prophet *Elijah*, in receiving him into her House in a great Famine, was rewarded with preserving and increasing her Meal and Oil; for it is expressly said, that *her barrel of Meal wasted not, neither did her cruise of Oil fail, until the Lord sent plenty of Food*, 1. Kings xvii. 16.

Gaius his Hospitality towards *St. Paul* in receiving him into his House, Rom. xvi. 23. was recompenced with an honourable Testimony, which both *St. Paul* and *St. John* gave of him, 3 John 5, 6.

Obj.

36. *How many Ways may Rich Men*

Obj. Some may object and say, instead of a godly Man, I may haply entertain some dissembling Hypocrite, and so lose both my Gift and Reward?

Ans. 1. Our Charity ought to hope the best of every one; of whom we have no evident Proof, or Presumption to the contrary, 1 Cor. xiii. 7.

2. If we receive a distressed Minister in the Name of a Minister of Christ, or private distressed Christian, in the name of a righteous Man, supposing him to belong to Christ; let him be what he will, we shall neither lose Gift nor Reward; Christ hath undertaken the Payment thereof.

V. Rich Men may and ought in some cases to express their Charity, even by *selling what they have for the relief of others*, according to that of our Saviour, *Sell that ye have and give Alms*, Luke xii. 33.

Quest. In what cases must rich Men sell their Estates, or any part of them for the relief of others?

Ans. 1. When they are extraordinarily called thereunto, as he that asked Christ, what he should do to inherit eternal Life? Christ said unto him, *Sell whatsoever thou hast, and give to the Poor*, Mark x. 17, 21. That which the Apostles did in leaving their Callings to follow Christ, was equivalent to selling their Possessions, Matt. xix. 27.

2. When they have defrauded and oppressed others, and are rebuked for that Sin, or otherwise brought to repentance for the same, they ought to testify the truth of their Repentance, by a full Restitution, though it be by parting with their Possession. Thus did the Jews after their captivity restore to their poor brethren, whom they had oppressed with Usury, their lands and their houses, &c. Neh. v. 11, 12. The Instance of Zacheus, Luke, xix. 8. tendeth also to this purpose, who promiseth to give the half of his Goods to the Poor.

3. When

3. *When there are such a multitude of indigent persons in the Church, as the superfluity of such as are rich, is not sufficient to relieve,* Acts iv. 34, 35. In this case, *Christians in the Primitive Church that were possessors of Lands, or Houses, sold them, and brought the Prices of the things that were sold, and laid them down at the Apostles feet; and distribution was made unto every man according as he had need.*

These particular Cases, being all of them somewhat extraordinary, do not patronize the platonical and familistical conceit of *Community of Goods*.

Which fond mistake of theirs, these Arguments amongst others, may sufficiently confute, and evince Propriety in Lands and Possessions to be lawful now in the Times of the Gospel.

1. In those very times wherein Christians for use had all things common, St. *Peter* expressly saith to *Ananias*, 'concerning the Land which he sold, whilst it remained, was it not thine own? And after it was sold, was it not in thine own power?' Acts v.

4. Hereby it is manifest, that Men then had a Propriety in Goods and Lands.

2. The Duties prescribed to rich Men in the words of my Text, *to do good, to be ready to distribute, and willing to communicate*, prove as much.

3. The many Admonitions to pay *Debts*, to give tribute, and perform other like Duties of Justice, do imply a Propriety of Goods.

4. Exhortations also to *Lend* and to *Sell*, prove as much. For Men may not lend, nor sell that wherein they have not a Propriety, *Luke* vi. 35. Chap. 11. 41.

5. Inhibitions against stealing, and against all kind of Injustice pre-suppose a Propriety, *Eph.* iv. 28. 1. *Thes.* iv. 6.

Thus I have done with the seventh *Property*, requisite to the right manner of giving Alms; which

38 *How many Ways may Rich Men*

which is Bounty and Liberality ; whereon I have somewhat the longer insisted , because it is the principal thing intended in my Text, *That they which are rich in this World's Goods, be rich in good Works.* I shall add but one more.

VIII. Our Alms must be given *prudently, with discretion*, according to every one's need. It is said of the merciful Man, *A good man sheweth favour and lendeth, he will guide his affairs with discretion*, Psal. cxii. 5. And truly there is a great deal of this discretion to be used in the ordering of our Charity ; by putting a difference between Poor and Poor ; for as one saith, *† unadvised giving is the worst kind of losing.*

Prudence in Alms-giving is commended to us by our Saviour, in this word, *† distribute, distribute to the poor*, Luke xviii. 22. For to distribute, is with discretion to give to sundry Persons several Portions, according to their Need. When mention is made of a prudent discreet relieving the Poor, it is thus expressed ; *Distribution was made unto every man according as he had need*, Acts iv. 35.

For the better performing this due Discretion in our Charity, let these Rules following be observed :

1. First, They are before others to be relieved, over whom we have an especial Charge ; as they who are of our Household, of our own House and Family, as Wife, Children and Servants : For as the Apostle speaketh, *If any provide not for his own, and especially for those of his own house, he hath denied the Faith, and is worse than an Infidel*, 1 Tim. v. 8.

2. In our Charity we ought to have a special respect unto our poor Kindred ; for of those is the

† *Turpissimum genus perdendi est inconsulta donatio.*
 † *Διάδος πτωχοῖς.*

fore-

forementioned place, 1 *Tim.* v. 8. To be understood, where the word in the *Greek* || translated *House*, is rendered *Kindred* in the Margin of your Bibles. For the Scope of the Apostle is to free the Church from unnecessary Charges; and to that end doth impose the Care of providing for poor Kindred, upon such of their Relations as were able, 1 *Tim.* v. 16.

3. They are to be relieved, who are of the Congregation, or Parish, whereof we are Members; especially they who dwell near unto us, in regard that we may best know their wants, *Deut.* xv. 7, 8.

4. They whom we have just cause to believe, are of the Household of Faith, *Gal.* vi. 10. For we may judge them to be true in their words, and believe their wants are such as they declare them to be. Now amongst the godly, such are especially to be relieved, and to be preferred in our Charity, who are imprisoned, or otherwise suffer for Christ and the Gospel's sake; for Christ in a special manner is relieved in the Persons of such, as himself will acknowledge at the Day of Judgment, when he will pronounce that blessed Sentence of Absolution to such merciful Men; *Come ye blessed of my Father, inherit the Kingdom prepared for you; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was in prison, and ye came unto me, &c. Matth.* xxv. 34.

5. They whom we discern to stand in need of present succour, though they be mere strangers, whom we never saw or knew before. Hereof we have a worthy Pattern set before us in the good Samaritan, *Luke* x. 33, &c.

6. They who are in Prison, or sick, or any other ways restrained from making their wants known unto others, *Matth.* xxv. 36.

|| τῶν οἰχέων.

7. They

7. They of whose Piety, Poverty and Necessity, credible Testimony is brought unto us, though we see them not our selves. Thus many of the Christian *Gentiles* sent relief to the Churches at *Jerusalem* upon the Apostles making known their wants, *Acts* xxiv. 17. *Rom.* xv. 25, 26.

In these and other like cases we ought to extend our Charity according to the Necessity of those whom we relieve, and our own Ability; and not think it enough to give a few scraps of Bread and Meat, or some Half-pennies or Pence, to common Beggars at our Doors, or in the Streets. This kind of Alms savoureth more of vain outward Ostentation, than of true inward Compassion; and is more like to proud *Pharisees* than humble Christians. A charitable Christian ordinarily giveth more to one whose distressed Case he knows, or is credibly made known unto him, than these *Pharisees* do to many Beggars at many times.

Quest. *But you'll say, do ye then utterly condemn all giving to common Beggars, as unlawful?*

Answ. We must distinguish of common Beggars; some are strong and lusty, able to work, but would live by the sweat of other mens Brows. Others again are weak and impotent, unable to work through Age, Sicknes, Lameness, Blindness, or the like.

These latter are fit Objects of Charity, and therefore ought to be relieved. But the former sort of Beggars, namely, the strong and lusty, who are able to work, but will not through Laziness, are no fit Objects of Charity; and therefore it is no Work of Charity to relieve them, For,

1. Their trade of life is no warrantable calling. It is a *disorderly walking*, which is expressly condemned by the Apostle, for saith he, *when we were with you, this we commanded you, that if any*
would

would not work, neither should he eat. For we hear that there are some among you which walk disorderly, working not at all, 2 Thes. iii. 10, 11. It cannot be said of those, *As the Lord hath called every one, so let him walk*; or, *let every man abide in the same calling wherein he was called*, 1 Cor. vii. 17, 20. God hath called none to such a Trade.

2. They are Drones in a Hive of Bees; they live on the Labours of others, but bring in nothing to the Stock, as all the other Bees do. † They are as barren Trees, which receive Sap from the Earth, but yield no Fruit; unprofitable Burthens of the Earth, whose sad doom you may read, *Luke xiii. 7.*

3. Many of them are of no particular Church, nor of any civil Society, but out of all Government in Church and State. In this and the former respect they may justly be stiled *Children of Belial*, without Yoak, *Deut. xiii. 13.*

4. They with-hold, and in a manner rob the State wherein they dwell, of their Labour and Pains. The State or Kingdom is as a body, all that dwell therein are as so many Members; now Nature teacheth every Member to do somewhat for the benefit of the whole. These doing nothing thereto, sin against the Light of Nature.

5. †† They who are truly poor will by this means be neglected, whilst these lazy Drones devour that which of right belongeth unto them.

6. They are a great scandal and shame to the Government of the Nation wherein they are. For their course of Life implieth that no good Provision is made for the Poor, nor order taken to

† *Telluris inutile pondus.* †† *Qui largiuntur indignis ea quæ dignis conferri debebant, tria committunt absurda.* 1. *Nam & ipsi jacturam faciunt.* 2. *Et in bonos contumeliosi sunt.* 3. *Et malos roborant materia vitiorum suppeditata.*

set such as are able to work, and to relieve such as are impotent. Now it is a great Sin to be a shame to one's own Country.

7. Their kind of Life is sensual and brutish ; for as brutes they spend all their days in seeking Food for their Bodies.

From hence it followeth, that they who relieve such, make themselves accessory to the fore-mentioned Sins.

There are some Allegations made for relieving such ; but they are undue Allegations, and may easily be answered ; the chiefest of them is this :

1. Christ commandeth to give to every Man that asketh thee, Luke vi. 30.

Ans. That Precept is to be taken in reference to a false Position of the Pharisees, which was this, that their Friends and Countrymen only were their Neighbours, whom by the Law they were bound to love. That this was their opinion, is evident by their gloss on the Law ; *Thou shalt love thy Neighbour, and hate thine Enemy*, Matt. v. 43. and by the Parable which Christ produceth to demonstrate to the Lawyer, who was his Neighbour. In opposition to that false Doctrine, Christ commands to give, not to Friends only, but to every Man, Luke x. 29, 30, &c. The Scope of that Precept is, to take away respect of Persons in Alms-giving : That we should not restrain this Duty of Charity to Countrymen, Kindred, and Friends ; but extend it also to Strangers, Enemies, and to every one that being in want apply to us.

2. A second Allegation is, *That many Beggars may perish, if they be not relieved.*

Ans. In case of necessity they may and must be relieved, either at Doors, in Streets, or other like places, where their Necessity is manifested. Necessity (as we speak) hath no Law. It dispenses

penfes with ordinary Rules. Instance that which Christ produces concerning *David*; *He entered into the House of God, and did eat the shew bread, which was not lawful*, Matth. xii. 4.

I have done with the *Question* allotted to me: Give me leave to add a few words, for the more profitable pressing this most necessary, but much neglected Duty of Charity: I shall dispatch my design,

1. By shewing you how you may obtain this Grace:

2. Give you some Motives to quicken you to a conscionable performance of the Works of it.

The Means are these,

I. *Meditation*: seriously meditate,

1. On the *Necessity* of it, which ariseth from the Lord's exprefs Charge and Command, unto which we are bound to yield Obedience. It is often commanded both in the Old and New Testament. That I may not be tedious, I shall give you but two or three Proofs, *Deut. xv. 11.* a place I often mentioned for the Excellency and exceeding Pertinency of it to this purpose: saith the Lord to his People there, *The Poor shall never cease out of the Land; therefore I command thee, saying, thou shalt open thy hand wide unto thy Brother, to thy Poor, and to thy Needy in the Land:* that is, thou shalt give unto him freely and bountifully. And saith our Saviour in the New Testament, *Give to him that asketh thee, and from him that would borrow of thee, turn not thou away*, Matt. v. 42. And saith the Apostle, *To do good, and to communicate forget not; for with such Sacrifices God is well pleased*, Heb. xiii. 16. In which words he presseth the Duty with a forcible Motive; for who would not do that which is well-pleasing unto God? who is bountiful in rewarding the least good we do upon his command.

This.

This Duty of Alms-giving being so expressly commanded in Scripture, it is not in our power to omit or neglect the same; neither can any Creature give us a Dispensation against the Creator's Command. A Prophet stileth Omission of that which God enjoineth to be done (yea tho' that Omission were but in part, and that upon a fair Pretence) *Rebellion, which is as the sin of Witchcraft; and Stubbornness, which is an Iniquity and Idolatry*, 1 Sam. xv. 23. Against him who failed in performing the Charge enjoined him (though he were a King) this Doom is denounced, *Because thou hast rejected the Word of the Lord, he hath also rejected thee from being King*, ver. 26. In like manner may God reject such as neglect this Duty of *Charity*, when he calls them to it, from being Kings, and reigning in Heaven. We have a manifest instance thereof, *Matth. xxv. 41, 42, 43.*

Now the giving of Alms being a Duty so expressly commanded in the Holy Scriptures, it cannot therefore be accounted a Matter merely arbitrary, left to a Man's own Will, to give or not to give. But it is a bounden Duty, which they that in any competent measure can do, must not omit; which Consideration cannot but be a strong Incitation unto us, to make Conscience of this Duty of Alms-giving, as occasion is offered, and not to over-slip Opportunities, that by the Divine Providence are offered unto us. Should we neglect that which our Lord hath commanded? what by vertue of that command we are bound to? that whereof we are to give an account? Let us upon the Lord's Commands do what in this kind we can; and when we have done what we can, say, *We are unprofitable Servants, we have done what was our Duty to do*, Luke xvii. 10.

2. Meditate on the *Equity* of this Duty of Alms-giving. It is a most equal thing, that he who hath should give to him that hath not. The *Equity* ariseth both from the Divine Providence, and also from the Instability of a Man's State and Condition.

1. God for this end gives more to some than to others, that they who have more abundance should give out of their abundance to them who are in want. This was typically signified by the gathering of *Manna*, which though it were rained down from Heaven, yet the Lord would not allow, that they who had gathered much, even more than was needful for themselves and their Household, should hoard up their Superfluity, but enjoined them to communicate of their abundance to such as had not enough. This the Apostle applieth to the giving of Alms out of our Abundance to those who want, which he stileth *Equality*, 2 Cor. viii. 14.

2. Man's State is so variable, as he who now hath, may quickly want; and in want, desire to be succoured by such as have. It is thereupon most equal, that they who would be relieved in their Necessity, should be willing to relieve others. This *Equity* doth Christ himself press, *all things whatsoever you would that Men should do to you, do ye even so to them*, Matth. vii. 12. And as a ground to enforce this the further, he addeth, *for this is the Law and the Prophets*; hereby implying, that this Doctrine is contained in the Law and the Prophets: but that is not all, these words, *this is the Law and the Prophets*, intend that the Sum of the Law and the Prophets consisteth therein; and the main scope of them tendeth thereunto; namely, so far as they contain the Duties of Man to Man. So evident is the *Equity* hereof, even by the Light of Nature, that the
very

very Heathen, who wanted the Light of God's Word, discerned it. Well therefore might the Apostle enforce this Duty of Charity upon this ground thus, *Remember them that are in Bonds, as bound with them*, Heb. xiii. 3. that is, be helpful to others which cannot help themselves, as you would have others afford Relief unto you, if you wanted it.

3. *Meditate on the manifold singular Benefits which do follow and accompany a conscionable performance of this Duty*; for thereby we discharge our Duty to God, who requireth it at our hands; and as a consequent thereof we shall glorify God; for it tends much to his praise and Glory, when in such Works as himself hath commanded; his Children testify their Obedience and Thankfulness; and therefore saith our Saviour, *Herein is my Father glorified, if ye bring forth much Fruit*, John xv. 8.

And by our Charity, as we shall grace and adorn our holy Profession, so we shall stop the Mouths of wicked Men from speaking any evil of us or of our Profession; for Men are apt to speak of us, and of our Profession, according to the Fruits we bring forth, and the good Works which we do.

And as we shall thereby comfort and make glad the Hearts of the poor and distressed; so we shall refresh our own Souls, in that our Works of Charity will evidence our Fruits to be sound and saving, lively and effectual; for as *Rachel* said to *Jacob*, *Give me Children, or else I die*; in like manner saith Faith to the Soul of a Christian, *Give me Children*, let me bring forth good Works, *else I die*, and have no Life in me, according to that of the Apostle St. *James*, *Faith without Works is dead*, James ii. 26. 'Tis not a living but a dead Faith, that doth not manifest its life by working. *True Faith worketh by Love*, Gal. v. 6.

II. As Meditation, so *Prayer* is a special means on our part to be performed, for obtaining this Grace of Charity. I say earnest and fervent Prayer unto God for the same; for as he is the Fountain and Author of every good Gift, so he hath sanctified Prayer as the means of obtaining every good Gift from him.

Be earnest therefore with God in Prayer, that he would be pleased to give thee a compassionate Heart towards the Necessities of the poor Members of Jesus Christ, and an open Hand, that thou mayest freely and liberally contribute unto them, according to their Necessity and thy Ability. Beg of God, that as he hath blessed thee with some competent Estate, so he would add this Mercy, to give thee an Heart to give out proportionably to what he hath given thee; and that in testimony of thy Love and Thankfulness unto him.

But alas! how few in their Prayers unto God are mindful of this Grace of Charity! How few ever begged of God, that he would be pleased to implant this noble Grace of Charity in their Hearts! If upon examination thou findest thyself to have been faulty therein, go take up a new resolution to be earnest with God in Prayer for this Grace especially, and never to give over, till thou findest it in some measure wrought in thy Soul, till thou find thyself upon all good occasions ready to distribute, and willing to communicate to the Necessities of thy poor Brethren.

III. *Diligence in our Callings*, is another means on our part to be performed, for the practising of Charity. He that would be charitable to the Poor in their Necessities, must be diligent and industrious in his Calling, so that he may have wherewith to express his Charity; for Mens diligence in their Callings is usually crowned with a Blessing, according

cording to that of the Wise-man, *The hand of the diligent maketh rich*, Prov. x. 4. And again, *The Soul of the diligent shall be made fat*, Ch. 13. 4. That is, shall be enriched with outward Blessings: And the Greeks || say, *That plentifulness follows painfulness*, and that all things are made servants to care and industry? And therefore the Apostle St. Paul prescribeth diligence and industry in a lawful Calling as a means of Charity; † *Let him that stole, steal no more, but rather let him labour, working with his own hands the thing which is good, that he may have it to give to him that needs*. This is one end we should pronounce to our selves, in the works of our Callings, namely, that through God's Blessing on our Pains and Endeavours, we may have, not only sufficient for our own Livelihood, and of them that belong unto us, but also somewhat for the Relief of others; Solomon describing the virtuous Woman, saith in the first place, *That she seeks wool and flax, and works willingly with her hands*; and then, *that she stretches out her hands to the Poor, yea, she reacheth forth her hands to the needy*, Prov. xxxi. 13, 20.

IV. *Be careful to prevent all Superfluities in your Expences*. As Diligence in your Callings, so Frugality in your spending, is a special means for the practice of Charity; *Frugality*, saith *Justin*, * *is the Mother of Virtue*; I am sure it is the Foundation and Supporter of Charity; for let a Man's Estate be never so great, yet if there be not Frugality used in the management thereof, there will be but little found for Works of Charity. And on the other side, though a Man's Estate be but mean and low in the World, yet if there be Frugality used in the management of it, there will be ever somewhat

|| Πόνω πλεῖτον ἰκανοὶ τῆς ἐπιουσίας διὰ
πάντα γίνεται † Eph. iv 28. * *Genetrix vir-*
tutum frugalitas, Just. l. 90.

for Charitable Uses. As therefore thou desirest to be Charitable, be careful to prevent all unnecessary Expences; I mean, let not thy Apparel be too costly, for how can it be expected, that they should be charitable, ready to distribute to the Necessities of others, who lay out the greatest part of their Estates upon their Backs? Neither let thy Feastings be too frequent nor too chargeable, which is noted for one of the Sins of the old World, who *were given to eating*, Matth. xxiv. 38, as the word || in the Original properly signifieth. Neither let thy Recreation be too expensive, in playing more for Money than for Refreshment. Oh! that such of you who spend so much Time and Money on your Recreations, as if God had sent you into the World, and given you the good things of the World for no other end than to follow your Pleasure; would consider what a fearful Reckoning you are to make at the Day of Judgment, not only of your precious Time lavishly mis-spent, but also of your Estate wickedly lost, or wasted! When in thy account there shall be found so much wasted in Gaming and Pleasures, and so little given to the Poor.

V. *Set apart something out of thy Incomes and Receipts, as a sacred Stock for charitable Uses.* For,

1. Hereby thou wilt be fitted and prepared with Matter for such uses, having always somewhat by thee, to give upon any good occasion.

2. By this means thou wilt more readily and willingly, more freely and liberally contribute to the Necessities of others, having a stock by thee for that very end and purpose. † All men naturally are heard-hearted and close-handed, and thereupon are very hardly persuaded to part with any

|| τρωγοῦτες. † *Ad opes honoresque expetendos, ad accumulandas divitias, furiosa est nostra libido, infinita cupiditas. Calv. Insti. l. 3 l. c. 7.*

50 *How a Sacred Stock may be*

thing considerable for charitable Uses. But this consecrating before-hand a part of thine Estate for the use of the Poor will cause thy Charity to flow out more freely and bountifully.

Now a sacred Stock for the Poor may be raised two ways.

1. *By setting apart something every Lord's-day, out of thy comings in the Week before, according as God hath prospered thee; which practice we find prescribed unto us by the Direction of the Holy Ghost, and warranted unto us by Apostolical Authority, Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, 1 Cor. xvi. 1, 2. Upon the first day of the Week (which is the Lord's-day) let every one of you lay by him in store, as God hath prospered him. That is, according to the Ability wherewith God hath blessed him, let him set apart something for the Relief of the Poor, especially the poor Saints.*

This Rule I would commend to such who live upon their daily Labour. But for those *Merchants, Citizens, and Tradesmen*, who sell much of their Wares upon trust, and know not certainly at the Week's end what they have gained; I would advise such, when they have cast up their Accompts at the Year's end, to set apart something of *their comings in that Year, according as God hath prospered them, for charitable uses; as they expect God's Blessing upon their Trading the Year following.*

2. *By consecrating unto God a certain portion of thy yearly Incomes and Revenues for charitable Uses. What this portion should be I dare not determine, the Scripture being silent therein; only in the general we are commanded to give out proportionably to what God hath given unto us, that they who are rich in this world's goods, be rich in good works. But this I can say, that the most that I*
have

have heard and read of, who have taken this course to consecrate unto God a certain portion of their Estate to charitable Uses, have followed the Example of *Jacob* || who was blessed after his Vow; in like manner God hath blessed divers others after their Vow.

An † eminent Divine of this City, now with God, in his Funeral Sermon at the Burial of a Merchant, speaking of his *Charity*, saith, that at his first effectual Call, among other things he then resolved upon, this was one, *to set apart every year a tenth of his gain for the relief of the poor*; and that God from that time forward abundantly advanced his Estate.

Another eminent Divine †† in his Funeral Sermon at the Burial of the Lord *Harrington*, speaking of his Charity, declared, that in his life-time he gave the tenth part of his yearly Revenue to the Poor.

And from mine own experience I can tell you of one, who finding little coming in by his Trade, resolved upon two things,

1. *To be more careful in Sanctifying the Lord's-Day.*

2. *To set apart the tenth of his Increase for charitable Uses.* Whereupon he gained so much in a few years, that he gave over his Calling, and lived upon his Estate.

Many like Instances I could give you of some that are dead, and others yet living, who have devoted, some a tenth, and others a fifth part of their whole Estate to pious and Charitable Uses. Which I do not propound as a General Rule to all good Christians; for some have no more than is necessary for the comfortable support of themselves

|| Gen. xxviii. 22 † Mr. Tho. Gataker, in his Funeral Sermon at the Burial of Mr. Jo. Parker, Merchant and Citizen of London. †† Mr. Stock.

52 *Quickning Motives unto Charity.*

and family, from whom less is required for the relief of others. But I question whether such, whom the Lord hath blessed with a plentiful Estate, so that their necessary Expences are, or might be, far less than their Incomes, can be accounted *rich in good Works*, unless they give at least a *tenth part* of their whole yearly Income to charitable uses. I say, of their whole yearly Income, *without first deducting* any part thereof for Diet, Cloaths, or other necessary Expences; for the tenth of the Remainder will be a very inconsiderable Proportion for a rich Man to devote to Charity, and far short of that which the Scripture seems to call for. It is reported of the *Jews*, that very many amongst the richer sort, who are devout in their Religion, do usually give away a tenth part of their Estate to charitable Uses. And is it not very unbecoming *Christians*, who are rich in this World's Goods, to fall short of the *Jews* herein?

Having thus done with the Means on our part to be performed for obtaining this Grace of Charity;

We now come to the Motives to quicken us to a conscionable Performance of the Works of it. I shall touch only upon these four,

1. The Excellency of the Duty.
2. The Piety which is contained in it.
3. The Profit which ariseth from it.
4. The Damage which follows upon the neglect of it.

I. The first Motive or Inducement to Charity may be taken from *the Excellency thereof*. I suppose that all will grant that the greatest Excellency that a Creature can attain unto, is to be like his Creator. That Excellency wherein Man was at first created is thus set out, *God created Man in his own Image*, that is, *in his own Likeness*, Gen. i. 26, 27. And that Excellency wherewith we shall be glorified

Quickning Motives unto Charity. 13

glorified in Heaven, is set out by our likeness to Christ; for it is said, *Our Bodies shall be fashioned like unto his glorious Body*, Phil. i. 21. Yea, in the whole Man, *when he shall appear; then we shall be like him*, 1 Joh. iii. 2.

Now while we live on Earth, there is nothing wherein we can shew our selves more like unto God, than in shewing Mercy, and in relieving such as stand in need. When God sets himself to proclaim his Name, he most insisteth upon his *Mercifulness and Goodness*, Exod. xxxiv. 6. Christ himself doth press this Motive to enforce this Duty, thus, [*Be ye merciful, as your Father is merciful*, Luke vi. 36.] The Excellency of Charity doth herein further appear, that Christ hath set the Poor in his own room; insomuch as they who relieve the Poor, do therein relieve Christ himself. So much doth Christ acknowledge, where he saith to such as succoured the Poor, *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me*, Matth. xxv. 40. Is it not an excellent thing to relieve Christ? They then that relieve the Poor do an excellent work. As it is a great aggravation of persecuting the true Professors of the Faith, because therein they persecute Christ himself, as is implied under this Divine Voice that affrighted *Saul*, whilst he was breathing out Threatnings and Slaughter against the Disciples of the Lord, *Saul, Saul, why persecutest thou me?* Acts ix. 1, 4. So it is a great commendation of true Charity, that Christ himself is relieved thereby.

II. Another Motive is the *Piety*, which in and by performing this Duty of Alms-giving is manifested. *Piety*, I say, to God. For *pure Religion and undefiled before God, is this, to visit the Fatherless and Widows in their Affliction*, Jam. i. 27. Here he puts two Particulars for all kinds of Cha-

54 *Quickning Motives unto Charity.*

rity : And by this Phrase, *Pure Religion before God is this*, he intends four things,

1. That it is but a mere shew of Religion that is without Charity.

2. That true Religion will make Men Charitable.

3. That Charity will prove Men to be truly Religious.

4. That Works of Charity are as acceptable to God as Duties of Religion. For God accounts Charity *an Odour of a sweet Smell, a Sacrifice acceptable and well pleasing unto him*, Phil. iv. 18. The Poor and Needy are to God as the Altars of Burnt-offerings and Incense were under the Law. Those things which were laid on them, and offered up, were given to the Lord, and as a Gift accepted by him. Even so are Alms given to the Poor; the Poor are the Altar, Alms the Sacrifice. Now who would not dispose so of that which he hath, as God may account it given to himself, and answerably accept it? On this very ground doth the Apostle excite the *Hebrews* to this Duty, in this manner, *To do good, and to communicate forget not, for with such Sacrifices God is well pleased*, Heb. xiii. 16. Thus we see how Works of Charity are not only useful and profitable to Man, but also acceptable and well-pleasing to God; which consideration addeth much life to the Duty here pressed.

III. A third Motive is, *the manifold profit wherewith it is rewarded* * Profit and Advantage is the Motive which, for the most part, spurs Men on to labour and take pains, to rise early, and sit up late; to venture goods, life and all they have; witness the Pains, Travels, Watchings and Adventures of Labourers, Workmen, Tradesmen, Farmers, Merchants, Mariners, &c. Yet that profit which they aim at is but earthly and tempo-

* *Omnes expetimus utilitatem, ad eamq; rapimur, nec facere aliter ullo modo possumus. Cic. Offic. 3.*

rary,

rary, and their hope of attaining it uncertain. Surely Works of Charity give an assured hope of far greater and better profit than Earth can afford.

In general it is promised, *That if we cast our Bread upon the Waters, we shall find it after many Days*; that is, if we give † Alms to the Poor, where all we do may seem to be cast away, as if it were thrown into the Sea; yet in due time will it return to us with advantage. And lest any should be discouraged from doing Works of Charity, our Saviour assureth us, *That whosoever giveth but a cup of cold Water* (which is one of the least acts of Charity we can perform) *shall in no wise lose his Reward*, Matth. x. 42.

If in special it be demanded what profit is there of Charity? I answer, (as the Apostle did of Circumcision) *much every way*, Rom. iii. 12. Yea, I may say of Charity, as the Apostle doth of Piety, *it is profitable unto all things, having promise of the life that now is, and of that which is to come*, 1 Tim. iv. 8.

In this life is promised,

1. Sufficiency. *He that giveth to the Poor shall not lack*, Prov. xxviii. 27. that is, he shall be secured from Want and Penury; God will not suffer him to be brought to Penury, who hath been Charitable to the Poor.

2. Not only sufficiency, but likewise abundance; for saith the Wise Man, *Honour the Lord with thy substance*, Prov. iii. 9, 10. by giving freely and cheerfully to charitable and pious Uses; *so shall thy Barns be filled with plenty, and thy Presses shall burst out with New Wine*, which is an hyperbolical Expression, implying Plenty and Abundance.

† *Fecundus est ager pauperum, citò reddit donantibus fructum*. Aug. Serm. de Divite.

56 Quickning Motives unto Charity.

3. *Good success in what he enterpriseth.* According to that of *Moses*, *Thou shalt surely give him, because that for this thing the Lord thy God shall bless thee in all thy Works, and in all thou puttest thy hand unto,* Deut. xv. 10.

4. *Deliverance out of Trouble.* For saith the Psalmist, *Blessed is he that considereth the Poor, the Lord will deliver him in the time of Trouble,* Psal. xli. 1.

5. *Protection against Enemies,* as it follows in the next Verse, *Thou wilt not deliver him unto the will of his Enemies.*

6. *Succour in Sicknes,* as the Prophet goes on, Ver. 3. *The Lord will strengthen him upon the Bed of languishing:* That is, the Lord will comfort and support him in his Sicknes, and at length restore his strength again. *Thou wilt make all his bed in his sickness;* that is, thou wilt give him ease and rest, as they do to sick Men that make their Beds.

7. To pass by other particulars; *Blessedness,* which compriseth under it all manner of commodities, is promised to the Charitable Person, *Prov. xxii. 9.* And in *Psal. xli. 2.* It is said, *He shall be blessed upon the Earth; yea, and at the Resurrection of the Just,* Luk. xiv. 14.

8. This Promise is extended to his Posterity, for *his seed shall be blessed,* Psal. xxxvii 26.

These and other like Promises of Temporal, Spiritual, and Eternal Blessings, being made by the Lord God of Truth, may with much confidence be rested upon. For God's Words are Deeds, his Promises Performances.

In the life to come, merciful Men shall inherit the kingdom prepared for them from the foundation of the World, Matth. xxv. 34.

There are, among others, two Metaphors often used by the Holy Ghost, in setting out Almsgiving, which do much amplify the commodity thence arising.

One

One is taken from *Lending*; the other from *Sowing*.

1. Alms-giving is set forth in Scripture by *Lending*; yea, to such a *Lending*, whereby we have not only the principal restored, but with great increase. And whereas such as put out their Money unto Men, can expect but six in the hundred; if we, in obedience to the command of God, would freely part with our Money to the use of the Poor, for their Relief, we shall receive an Hundred for Six, yea an Hundred for One, besides † Eternal Life. And we need not to doubt of the Payment; for though the Poor be never so unable, yet we have an all-sufficient *Surety*, even God himself, who hath undertaken to pay whatsoever is thus put forth; according to that of the Wise Man, *He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again*, Prov. xix. 17. Where you have God's Counter-bond to save you harmless, in which he both acknowledgeth the Debt, and promiseth Payment. And what better security can any Man desire than a Bond under God's own Hand? The consideration whereof should methinks make us willing to embrace any opportunity of putting out our Money to this great advantage.

2. The other Metaphor of *Sowing* is in Scripture applied to Alms-giving, under this Phrase, *He hath dispersed*, Psal. cxii. 9. As the Husbandman disperseth his Seed which he soweth in the Earth; so doth the Alms-giver his Alms, therefore this is added by way of Exposition, *He hath given to the Poor*. The Apostle also applieth unto Alms-giving this proverbial Speech, *He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully*, 2 Cor. ix. 6. Now what is it that ordinarily bringeth forth a

† Mark x. 30.

58 *Quickning Motives unto Charity.*

greater increase than sowing Seed in fertile Ground? It is said of *Isaac*, that he *sowed in the Land, and received in the same year an hundred-fold*, Gen. xxvi. 12. And Christ saith, that *good ground beareth fruit, some an hundred-fold, some sixty-fold, some thirty-fold*, Matth. xiii 8. Now Alms-giving is one of those things that shall receive an hundred-fold, and shall inherit everlasting Life.

If therefore profit and advantage may be a Motive to stir us up unto any thing, surely it should be a Motive to incite us unto Liberality in Alms-giving, to be bountiful in contributing to the Relief of the Poor.

For it is a most certain truth, that *giving to the Poor is the surest and safest way of getting*. For though Husbandmen may sometimes lose the benefit of their Seed sown, through Mill-dews or unseasonable Weather; and such as put their Money to use, may come short of their Principal; yet he who with an honest and sincere Heart giveth to the Poor, shall in no wise lose his Reward. For as the Wise Man speaketh, *There is that scattereth, and yet increaseth*, Prov. xi. 24. Intimating unto us, that this scattering is the best way of increasing: And indeed so it is; for hath not our Saviour promised, *That if we give it shall be given unto us, good measure pressed down, and shaken together*, Luke vi. 35. Here God giveth us as it were a Bill of his Hand, and enters into Bond, and becomes Surety with the Poor, that what we give shall be repayed with advantage. This is a *Paradox* to worldly Men, that *giving should be the safest way of getting and increasing*; yet nothing more clearly laid down in the Scripture, and found to be true by the experience of God's People.

IV. The fourth Motive and Inducement is *the damage which may ensue upon the neglect of Alms-giving*. Though it argue a kind of servile disposition

sition to be moved with fear of loss to a Duty ; yet of this disposition are many ; and in that respect this may be added as an inducement to the Duty.

The Damage that may arise from the neglect of Charity, when it ought to be shewed, is in the kind thereof as large, as the fore-mentioned Benefits of performing the Duty in the kind of it.

For the neglect of the Duty doth not only cause a forfeiture of all the fore-mentioned Benefits arising from the performance thereof, but also bringeth upon the Neglecter's head, many evils. Where the Wise Man saith, *The merciful Man doth good to his own soul* ; he addeth, *but he that is cruel troubleth his own flesh*. *Soul and Flesh* are the two essential parts of a Man ; both the one and the other are Synechdochically put for the whole Man, even for the Person. By a *cruel Man* is meant an unmerciful, or a hard-hearted Man ; for he is opposed to a merciful Man. The meaning then of the Proverb is this ; as a merciful Man doth good, not only to his poor Brother, to whom he sheweth Mercy, but also to himself : So an hard-hearted Man doth not only grieve his distressed Neighbour in affording him no Succour, but also brings much damage to himself. *For he that withholdeth more than is meet, cometh to Poverty*, Prov. xi. 24. With-holding is there opposed to scattering, which word hath reference to casting or sowing Seed in the Earth to bring forth a Crop ; and thereby is meant Alms-giving. On the contrary, *With-holding more than is meet* implies a denial of Alms, when there is just cause to give. Justice and Equity require this Duty (as we have before shewed) so as that Phrase doth much aggravate this kind of Unmercifulness ; and as a just Punishment thereof, that which covetous Men by refusing to give, seek to prevent, shall fall upon them, even *Poverty*. And.

And if in any Distress they shall be forced to seek help of others, even they shall be neglected as they neglected others. The Wise Man testifieth as much in these Words, *Whoso stoppeth his Ears at the cry of the Poor, he also shall cry himself and not be heard*, Prov. xxi. 13. Not only other Men, but also God himself will refuse to hear his cry. *Dives*, who refused to relieve *Lazarus*, * could not obtain a Drop of Water to cool his Tongue, when he was tormented in Hell Flames. It is expressly said, that *he shall have judgment without mercy, who hath shewed no mercy*, James ii. 13. || For God deals with Men according to their dealing with others.

Finally, as Blessings are promised to merciful Men, so Curses are denounced against unmerciful † Men. As under Blessings, all manner of good things are comprised, so under Curses all manner of Evils. Unmerciful Men shall have the Curses of Men, *the People shall curse them*, Prov. xi. 26. And at the great Day of Judgment they shall be pronounced cursed by the great Judge: *For then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels: For I was an hungred and ye gave me no Meat; I was thirsty, and ye gave me no Drink, &c.* Matth. xxv. 41, 42, &c.

Having thus done with the *Motives*, I shall close this Discourse with answering some *Objections*, which keep back many from a conscionable discharge of this Duty.

Obj. 1. Some object their great Charge, having a Wife and many Children to provide for; and are ready to say with the Apostle, That *Parents ought to lay up for their Children*, 2 Cor. xii. 14. And if any provide not for his own, especially for those of his

* Luke xvi. 24. || Matth. xviii. 35. † Prov. xxviii. 27.

own house, he hath denied the Faith, and is worse than an Infidel, 1 Tim. v. 8. how then can we be liberal to the Poor?

Answ. 1. I deny not but Parents ought to provide for their Children, so far as they may with a good Conscience. But know that the same Apostle who commands you to *lay up* for your Children, doth likewise command you to *lay out* a considerable part of your Estate for the Succour and Relief of others. Gal. vi. 10. *As we have opportunity let us do good unto all, especially unto them who are of the household of Faith,* Heb. xiii. 16. *But to do good and to communicate forget not, for with such sacrifices the Lord is well pleased.* If therefore you would approve your selves sincere Christians, you must bear an equal and impartial respect to all the commands of the Lord, making conscience of one Duty as well as of another.

2. The greater thy Love, and stronger thine Affections are to thy Children, the more liberal and bountiful shouldst thou be to the poor Saints and Servants of Jesus Christ, that thereby thou mayest entail God's Blessing upon the Persons and Estate of thy Children. I am sure thou wilt grant that without God's Blessing, all thou shalt bequeath unto thy Children will little avail them; and what better course canst thou take to procure God's Blessing upon that part of thy Estate which thou shalt leave them, than freely to communicate some part thereof to pious and charitable Uses? For as the Psalmist expresseth it, *The Seed of the merciful shall be blessed,* Psal. xxxvii. 26. Whereby is implied, that thy Mercy and Liberality to the Poor will entail God's Blessing upon thy Children.

Very solicitous many are to entail their Lands and Houses on their Posterity, that they may continue in the same Family: But I know no surer way,

way, than in their life-time, to communicate a considerable part of their Estate to the Poor. * And thus by taking somewhat from your Childrens Portion for the Relief of the Poor, you may exceedingly advance their Estate. Hath God blessed thee with Children? In Christian discretion then thou shouldst be charitable, that thereby thou mayest procure God's Blessing, both on thy self and Posterity. For thy sparing and with-holding from the Poor, to make thy Children rich, may prove the subversion and ruin of thine House and Children.

3. Though thou oughtest to lay up competent Portions for thy Children, yet that ought not to be a pretence against laying out a Portion of thine Estate here on the Poor. For the Poor have a right unto a part of thine Estate, as well as thy Children, though not unto so great a part. In which respect the Spirit of God calleth that part of rich Mens Stock which he can well spare, *the poor Man's due*, unto whom of right it doth belong; for saith he, *Prov. iii. 27. With-hold not good from them to whom it is due, when it is in the power of thy hand to do it.* Whereupon said an ancient Father, ** *It is the Bread of the hungry which moulders in the Cup-board; It's the garment of the naked which hangs useles in thy Chamber; It's the Gold of the Poor which lies rusting in thy Chest.* So that thy Relieving the Poor is not only an act of mercy, left to thy choice to do or not to do, but also, of Justice; to the performance whereof thou standest bound: And therefore what St. Paul saith of himself concerning the preaching of the Gospel; *Necessity is laid upon me, yea, woe is unto me if I preach not the Gospel,* 1 Cor. ix. 16. The like should all Rich

* *Forſitan hæredi præſtabis quicquid miſericordiæ cauſa de ejus portione detraxeris. Aug. de tempore Serm. 76.*

** *Eſt panis familici quem tu tenes, nudi tunica quam tu in conclavi conſervas, &c. Baſil.*

Man

Men especially say of themselves, *Necessity is laid upon us, to give out a part of our Estate for the Relief of the poor Saints and Servants of Jesus Christ ; and woe be unto us, if we do it not.*

4. It is a great mistake in Parents, that because it is their Duty to make some provision for their Children, therefore they are bound to lay up all that possibly they can scrape together for their use, without giving any considerable part towards the Relief of the Poor ; for thereby they manifestly declare, that they prefer their Children's temporal good, before their own Spiritual and Eternal good, and hazard the Salvation of their own Souls for the advancement of their Childrens Estate. Oh ! how little comfort will it be to you in Hell Torments, to think that you have lost Heavenly Joys for the gaining of some Earthly Enjoyments for your Children ? If therefore you have little or no Charity for others, yet have some for your own Souls, by a liberal contribution to the poor Saints and Servants of Jesus Christ, and that according to your own Ability and their Necessity.

Object. 2. Some object their poor and mean Estate, pretending that they have not wherewithal to supply the Wants and relieve the Necessities of others.

Ans. 1. Though thou pleadest Poverty to excuse thy not giving towards the supply of the Needy and Necessitous, yet it is to be feared, that thy Plea is not real but feigned ; a mere pretence, because thou canst find Money enough to buy rich and costly Apparel for thy self, Wife and Children ; Money enough to pamper thy Belly, and to feast thy rich Neighbours, Friends and Acquaintance ; Money enough for the gratifying thy sinful Lusts and Pleasures ; when thou canst find little or nothing for cloathing the naked Backs of the poor Members of Jesus Christ, nothing for the filling
of

of their empty Bellies, nothing for their comfort and support. Oh! how sad will thy Reckoning be at the great Day of Judgment, when thou shalt hear, so much spent in Cloaths, so much in costly Diet, so much in satisfying thy Carnal Lusts and Pleasures, and so little in relieving the poor Saints and Servants of Jesus Christ?

2. Though thy plea be real, that thou art in truth in a low and mean Estate, yet oughtest thou to give something when thou meetest with those that are poorer than thy self, especially if they be in great Necessity, *Eph. iv. 28.* The Apostle exhorteth poor Men, even such as Work for their living, so to labour, that they may have not only to maintain themselves and Family, but also to relieve the Necessities of others: *Let him labour, saith the Apostle, working with his hands the thing which is good, that he may have to give to him that needeth.* The deep Poverty of the *Macedonians*, we read, kept them not from contributing to the poor Saints at † *Jerusalem*, who were poorer than themselves.

Who could plead greater Poverty than the poor Widow in the Gospel? who having but two Mites, cast them both into the Treasury; of whom our Saviour giveth this Testimony, *That she cast more into the Treasury than the Rich, for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living, Mark xii. 43.* An Half-penny or Farthing of that little which a poor Man giveth, is more in Christ's reckoning, than a whole Mass of Money out of a Rich Man's Treasure. Say not therefore I am poor, and have but little, thinking thereby to excuse thy not giving, for thou canst not be poorer than that poor Widow; but of a little give a little, and it will be accepted, *For if there be*

† 2 Cor. viii. 1, 2.

first

first a willing mind, it is accepted according to that a Man hath, and not according to what he hath not, 2 Cor. viii. 12. God looks not so much to the greatness of the Gift, as to the quantity of the Store out of which it is given, and the largeness of the Affection wherewith it is given

Obj. 3. Some are ready to object and say, they live in dangerous times, and know not what troubles may befall them, and therefore it will be wisdom to keep what they have.

Ans. The more dangerous the Times are, the more reason thou hast to give out of thy Store towards the Relief of others; for,

1. Thou knowest not how long thou mayest enjoy thy Life or Estate; *Whatsoever therefore thy hand findeth to do, do it with thy might,* Eccles. ix. 10. that is, whatsoever Ability or Opportunity thou hast of doing good, do it, as with all diligence, so speedily. And saith the Wise Man, *Give a portion to seven, and also to eight;* Eccles. xi. 2. as if he had said, Let thy Liberality be large and bountiful, not limiting it to few, but distributing it to many: Mark his Reason in the next Words, *For thou knowest not what evil shall be upon the Earth,* i. e. what troublesome times may be. I have read of an Husbandman, who hearing of the approach of an Army, and fearing thereby the loss of all his Corn, caused as much as possibly he could to be carried into the City, and committed the Custody thereof to a Friend of his. In like manner, let the apprehension of dangerous times prevail with thee to deliver some considerable part of thy Estate to the poor Members of Christ, whereby it will be best preserved from loss and spoils.

2. Thy liberality to the Poor will be a notable means to free thine Heart from those anxious and distrustful fears of Evil Times, which do usually possess the Hearts of unmerciful Men, as the Psalmist

Psalmist seemeth to imply, *Psalm cxii. 7, 9. He shall not be afraid of evil Tidings, his heart is fixed, trusting in the Lord.* The reason whereof he rendreth *Ver. 9. He hath disperjed, he hath given to the Poor,* therefore he shall not be afraid of Evil Tidings. And indeed such have least ground of fear. For,

1. God hath promised to deliver such from the evil to come, as *Psalm. xli. 1. Blessed is he that considereth the Poor, the Lord will deliver him in time of trouble.*

2. God hath promised, that though they should fall into troublesome times, yet they shall find abundance of peace and comfort in their own Souls; for saith the Lord, *If thou draw out thy Soul to the hungry, and satisfy the afflicted Soul, Isa. lviii. 10. i. e. If thou shalt afford unto him that which may supply his Necessity, and satisfy his hunger, then shall thy light rise in obscurity, and thy darknes be as the Noon-day.* Where light signifieth peace and comfort, as darknes signifieth affliction. So that the Prophet's meaning is, that merciful Men shall have peace and comfort in the most troublesome and uncomfortable times; which if it were seriously considered, would be a great encouragement to abound in Works of Mercy.

Obj. 4. Some object and say, If I be so full in giving, I may want my self before I die.

Ans. 1. Doth the Husbandman forbear to sow his Seed for fear of want? Nay, rather doth he not with a plentiful hand sow his Seed, that he may prevent want? being confident that by sowing his Seed, he shall in due time reap it again with such increase, that he shall thereby be enabled to maintain himself and Family? This Objection is a groundless fear, arising from a distrustful Heart, contrary to that of the Wise Man, *Prov. xxviii. 27. He that giveth to the Poor shall not lack,* viz. any

any thing which God seeth to be good and need-ful for him. Nay, by not giving, thou art like-liest to come to want ; for saith the Spirit of God, *There is that with-holdeth more than is meet, but it tendeth to poverty*, Prov. xi. 24. So that keeping back and hoarding up, is the readiest way to Want and Penury ; whereas giving to the Poor, accord-to what God hath given us, is the best means to prevent Penury.

2. Thou needest not fear Want by giving, for thereby thou wilt both secure thy Stock, and in-crease thy Store.

1. What thou givest to the Poor, with an honest and sincere Heart, will secure the rest of thy Estate. For as in a State Politick the Lieger-Ambassadors that are sent abroad to lie in foreign Kingdoms, secure a peaceable State at home : * in like manner, that which thou disperdest and sendest abroad to the Poor, doth secure thee rest at home. *So that in truth our earthly goods are lost by keeping, and kept by giving away.*

2. That which thou givest away to the Poor will increase thy Store. For *give*, saith our Savi-our, *and it shall be given unto you, good measure, pressed down, and shaken together, and running over*, Luke vi. 38. By which variety of Expressions, our Saviour declareth, that charitable Men shall not only receive back again from God what they give to the poor, but abundantly more ; which the Wise Man implieth, where he saith, *There is that scattereth and yet increaseth*, Prov. xi. 24. in-timating, that the more we scatter the Seeds of our Beneficence, the greater our increase will be. And as it followeth in the next Verse, *The liberal Soul shall be made fat*, i. e. he that is bountiful towards others, shall be enriched himself. *And*

* *Terrena servando amittimus, largiendo servamus.*
Isidor.

he that watereth, viz. others with his Store, *shall be watered also himself*, i. e. shall be abundantly watered with the Blessing of God, that he may have wherewith to do more good. Whereupon saith the Apostle St. Paul, *He that soweth sparingly, shall reap sparingly; but he that soweth bountifully, shall reap bountifully*, 2 Cor. ix. 6. Thereby hinting unto us, the great gain and increase that we shall receive by a free and liberal Contribution to the poor Saints and Servants of Jesus Christ, which Job acknowledged when he said (Chap. xxix. 13.) *The blessing of him that was ready to perish came upon me*, i. e. I had their Prayers, and the Lord blessed me extraordinarily for Relieving them.

† Some question the lawfulness of putting out Money to use. But this is out of question, that to put out a considerable part of thine Estate to charitable uses, is as lawful, so the most gainful Usury in the World; for thereby thou shalt receive, instead of six in the hundred, an hundred for six. If therefore thou wilt be wisely covetous fall upon the Practice of this Christian Usury, knowing that the more thou shalt adventure therein, the greater will be thy gain, and the more bountifully thou shalt receive.

Obj. 5. Some object that what they give to the Poor is utterly lost.

Ans. 1. This is directly contrary to what the Spirit of God saith, Prov. xix. 17. *He that hath pity on the Poor, lendeth unto the Lord, and that which he hath given, will he pay him again*. If that which thou givest to the Poor be paid thee again, how can it be said to be lost? Indeed the Poor unto whom thou givest, are unable to repay thee, yet having such an all-sufficient Surety as God

† *Eleemosyna non est divitiarum dispendium, sed ditescendi potius compendium; quæsusq; omnium uberrimus.*

himself,

himself, who hath taken the re-payment, thou need'st not doubt thereof.

2. It is a great Mistake in Men, to think that what they give away to charitable Uses is utterly lost : For in truth a covetous scraping, and sordid hoarding up our Wealth, is the only way of losing it. But as I have formerly shewed, a chearful distributing part thereof to the Poor, is the surest way of securing our Stock, and increasing our Store. I never yet met with a Man, who could say that he was a loser in his Estate by what he gave away to charitable Uses. And this I can affirm, that very many have, and are still ready to acknowledge, that as the Widow's Oil increased by pouring out ; So their Store hath multiplied and increased by giving away to good uses.

3. What thou givest to the Poor is not lost, but sent to Heaven before thee. It is reported of *Cyrus*, that he should say, that *by doing good he hoarded up riches for himself*. But sure I am, that by communicating part of thy Goods to the poor Saints and Servants of God, *thou layest up Treasure for thy self in Heaven*, Matth. vi. 20.

This is the very Argument wherewith the Apostle in the words of the Text, enforceth this Duty of Liberality to the Poor ; for, saith he, *Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate* : Mark his Reason in the next words, *laying up in store for themselves a good foundation against the time to come* ; where the Apostle intimateth, that by laying out on the Poor, we do in truth lay up in store for our selves. Look therefore how much thou layest out here on good uses, by a Bill of Exchange, as it were, thou shalt receive as much, yea, much more in the Kingdom of Heaven : To which agreeeth

agreeth that of St. Austin, * *Whatsoever we give to the Poor, we send before us ; and we shall find that in Heaven which we give here on Earth.*

I have met with a notable story to this purpose, which I shall the rather relate, because I have known some so affected upon the hearing thereof, as that they have taken up present Resolutions, to communicate more liberally to the Necessities of the Poor, than ever they did in their Lives before. The Story is this

Synesius, a good Bishop of *Cyrene*, laboured much, and a long time, with one *Evagrius* an Heathen Philosopher, to convert him to the Christian Faith, but all in vain ; the Philosopher still objecting, that the Christian Religion taught many strange and improbable things ; among others, *That he that bath pity on the Poor lendeth to the Lord ; and he that giveth to the Poor and Needy shall have Treasure in Heaven, and shall receive an hundred fold from Christ, together with Eternal Life* : Things, said he, rather to be derided than believed. The good Bishop notwithstanding ceased not to reason with him, assuring him by many Arguments, that these things were true, and at last prevailed, so that the Philosopher and all his Children were baptized. A while after, he cometh to *Synesius*, and bringeth with him three hundred Pounds of Gold for the Poor, bids him take it, but would have a Bill under his Hand, that Christ should repay it him in another World. *Synesius* took the Money for the Poor, and gave him such a Bill under his Hand as he desired. Afterwards, the Philosopher being near his Death, commanded his Sons, that when they buried him, they should put *Synesius's* Bill into his Hand in the Grave, which they did. The third day after he

* *Quod pauperi damus ante nos præmittimus.* Aug.

was buried, the Philosopher seemed to appear to Synesius in the Night, and said to him, [*Come to my Sepulchre where I lie, and take thy Bill, for I have received the Debt, and am satisfied, which for thy assurance I have subscribed with mine own Hand.*] The Bishop, not well knowing the meaning hereof, sent to his Sons, who told him all; whereupon, taking them and the chief Men of the City with him, he went to the Grave, and found the Paper in the Hand of the Corpse, thus subscribed (*Ego Evagrius Philosophus, tibi Sanctissimo Domino Synesio Episcopo, salutem: Accepi debitum in his literis manu tua conscriptum, satisfactumque mihi est; & nullum contra te habeo jus propter aurum quod dedi tibi, & per te Christo Deo & Salvatori nostro.*) That is, I Evagrius the Philosopher, to thee most Holy Sir, Bishop Synesius, greeting: I have received the Debt which in this Paper is written with thy Hand, and I am satisfied, and have no Action against thee for the Gold which I gave thee, and by thee to Christ our God and Saviour.

This Story I was willing to relate at large, not only because it passeth in Antiquity for a great (tho' strange) Truth, but also because, as I said, I have known it reported to some with such good Effect and Success, as I hope and heartily wish it may have upon thy Spirit.

4. Thy Works of Charity to the poor Saints and Servants of Jesus Christ, will hereafter be rewarded with everlasting Glory and Happiness in Heaven. So much our Saviour expresseth by declaring, that the *Kingdom of Heaven was from the Foundation of the World prepared for the Merciful*, Matth. xxv. 34, 35. who had shewed themselves bountiful to the poor Members of Jesus Christ, by cloathing the naked, feeding the hungry, &c. And saith our Saviour, *Matt. x. 41. He that re-*
ceiveth

ceiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward; and he that receiveth a righteous Man in the Name of a righteous Man, shall receive a righteous Man's Reward. As by receiving a righteous Man, in the Name of a righteous Man, is to shew kindness to him for his Righteousness sake; so by receiving a Prophet in the Name of a Prophet, is not only a receiving of his Message and Ministry, but also a receiving of his Person, by shewing kindness unto him, either in entertaining him, or contributing to his Necessities, and that as he is a Minister of the Gospel. And by the Prophet's and righteous Man's Reward, which such shall receive as relieve them, is meant that surpassing and excellent Weight of Glory in Heaven, which cannot be expressed by the Tongue of Men or Angels. Not that their Works of Charity do merit that glorious Reward, but in regard of the Promise of God made to all those, who in Faith apply themselves to the Practice of good Works.

Obj. 6. Many there are who make a great Profession of Religion, but manifest little Power thereof in their Lives, being as backward to good Works, and as barren therein as any others.

Ans. I must confess there is more truth in this Objection than in any I have yet met with. For I cannot but acknowledge, there are too many whose Lives of Profession are very broad, but their Fruits of Charity and Liberality are very small; who are a Shame to Religion, a Reproach to Christianity, and a Scandal to their Profession.

But this may be taken for an answer, That whereas many who make a Profession of Religion, are barren in good Works: questionless they are no sincere Christians, no true Converts, but mere outside Professors. For most certain it is, that *the Elect of God put on Bowels of Mercy, as*

St. Paul speaketh. Therefore whosoever he be that having this World's Goods doth make a Profession of Religion, and yet shutteth up his Bowels of Compassion from his poor Brother, and will not communicate towards his Necessities, let his Profession be ever so specious and glorious in the Eyes of Men, yet certainly he is but a false Professor and dissembling Hypocrite in the sight of God; for saith the Apostle James, *Pure Religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their Affliction*, James i. 27. Implying, that Works of Charity are clear Evidences of the Truth of our Religion, and of the Sincerity of our Profession. If you look into the Scripture, you shall scarce read of a Man truly godly, but he was charitable; nay according to his Eminency in Godliness, he was eminent in Works of Charity. To instance in some few:

Abraham, the Father of the Faithful, as he was eminent in Godliness, so was he eminent in Hospitality, which is one of the noblest Works of Charity. For we read, how *Abraham stood at his Tent-door, and no sooner saw strangers passing by, but called them in, and gave them entertainment*, Gen. xviii. 1, 2.

As there was none like *Job*, in his days, for Piety and Godliness, of whom God himself giveth this Testimony, *That there was none like him in the Earth, a perfect and an upright Man, one that feared God and eschewed evil*, Job i. 8. So neither was there any like *Job* for Liberality. Note what he saith of himself, *The Blessing of him that was ready to perish came upon me*, chap. 29. 13. i. e. I had many good Prayers and Well-wishes from them, whom I had relieved in their low and perishing Condition: *And I caused the Widow's Heart to sing for Joy*; i. e. by my Bounty

and Liberality to her in her Necessity, I gave her great cause of hearty Joy. And afterwards *Job* declareth how *he had not*, according to the manner of covetous and churlish Persons, *eaten his Meat alone, without giving part thereof to the hungry Orphans.* Neither had he seen any perish for want of *Cloathing*, chap. xxxi. 17, 19. Under which Expressions are implied, his readiness to feed the hungry, and cloath the naked, with other like Acts of Charity.

It is recorded to the perpetual Praise and Commendation of good *Obadiah*, that in the time of Famine and Persecution, he not only hid the Prophets of God by fifty in a Cave, from the Cruelty of *Jezabel*, 1 Kings xviii. 4. but that also in that extreme Dearth, he there sustained them with Food, and supplied their Necessities.

We read of *Cornelius*, who as he was a godly and devout Man, so he was very charitable; for the Spirit of God giveth this Testimony of him, *That he was a devout Man, and one that feared God with all his House, who gave much Alms to the Poor*, Acts x. 2. He was not only charitable, but did abound in Works of Charity, *giving much Alms to the Poor.*

We likewise read of *Gaius*, who is recorded to be a godly wealthy Citizen of *Corinth*, that he did usually in his House entertain, not only the Apostle *Paul*, Rom. xvi. 23. but also all Christians resorting to that City.

St. Paul himself, who was an holy, zealous Christian, was likewise charitable; for in his Epistle to *Timothy*, * reckoning up some of his Graces, as his Faith, Patience, long-suffering, &c. he mentions *Charity*.

Yea, we read of *Zacheus*, that though before

* 2 Tim. iii. 10.

his Conversion he was a most covetous Extortioner, yet after his Conversion he gave the half of his Goods to the Poor; for, said he, *Behold, Lord, the half of my Goods I give to the Poor*, Luke xix. 8.

But the most remarkable is the Charity of the Primitive Christians, who being converted by the Ministry of the Apostles, and having embraced the Christian Faith, it is said, that *as many of them as were Possessors of Lands or Houses sold them, and brought the Prices of the things that were sold, and laid them down at the Apostles feet, and Distribution was made unto every Man according to his Need*, Acts iv. 34, 35. Thus you see it hath ever been the Property of a sincere Christian, and true believer, to be charitable. And certainly whosoever by a true and lively Faith are ingrafted into Jesus Christ, cannot but be fruitful Branches, bringing forth the Fruits of Mercy and Compassion, of Charity and Liberality towards their poor Brethren.

I shall conclude therefore with a Passage of a Reverend Divine, * now with God.

‘ If the World hath lock’d up thine Heart,
‘ and congealed the Bowels of thy Compassion
‘ towards the Poor, let the blaze of thine outward
‘ Profession shine never so fair, manage
‘ the heartless Representations of external Holiness
‘ never so demurely, keep the Times and
‘ Tasks of daily Duties with never so great austerity;
‘ nay, though thou be able to amaze
‘ weaker Christians with some affected Strains and
‘ artificial Fervency in Prayer; for all this, if
‘ the holy Heat of brotherly Love doth not
‘ warm thine Heart, and upon occasion work af-

* Mr. Robert Bolton, in his Directions for a comfortable walking with God, p. 262.

‘ sectionately and effectually; I dare say, thou
 ‘ art rotten at the Heart-root, there is no true
 ‘ Love of God in thee, no Grace, no Hope of
 ‘ Salvation.

‘ ‘ Let that terrible and flaming Place against all
 ‘ covetous *Pharisees*, 1 *Job*. iii. 11. *Who* bath
 ‘ *this World's Goods*, and seeth his Brother bath
 ‘ *Need*, and shutteth up his Bowels of Compassion
 ‘ *from him*, how dwelleth the Love of God in him?
 ‘ Let it, I say, dissolve thy frozen-heartedness
 ‘ this way, and enlarge thy Bowels of Pity to-
 ‘ wards the poor Brethren of Christ Jesus, or
 ‘ else never look hereafter to look him in the
 ‘ Face with Comfort, or to find Mercy at that
 ‘ Day.’



Scripture

Scripture Testimonies

FOR

DOING GOOD

TO THE

POOR.

EXodus xxii. ver. 25. *If thou lend Money to any of my People that is Poor by thee, thou shalt not to be to him as an Usurer, neither shalt thou lay upon him Usury.*

Chap. xxiii. ver. 6. *Thou shalt not wrest the Judgment of thy Poor in his Cause.*

Chap. xxiii. ver. 11. *But the seventh year thou shalt let it rest, and lie still; that the Poor of thy People may eat.*

Leviticus xix. 10. *And thou shalt not glean thy Vineyard, neither shalt thou gather every Grape of thy Vineyard; thou shalt leave them for the Poor and the Stranger: I am the Lord your God.*

Chap. xxiii. ver. 22. *And when ye reap the Harvest of your Land, thou shalt not make clean riddance of the Corners of thy Field when thou reapest, neither shalt thou gather any gleanings of thy Harvest: Thou shalt leave them unto the Poor, and to the Strangers: I am the Lord your God.*

Chap. xxv. ver 25. *If thy Brother be waxen Poor, and hath sold away some of his possession, and if any of his Kin come to redeem it, then shall he redeem that which his Brother sold, &c.*

Ver. 35. *And if thy Brother be waxen Poor, and fallen into decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner; that he may live with thee.*

Ver. 39. *And if thy Brother that dwelleth by thee be waxen Poor, and be sold unto thee; thou shalt not compel him to serve as a bond Servant, &c.*

Deuteronomy xv. 7. *If there be among you a poor Man of one of thy Brethren, within any of thy gates, in thy Land which the Lord thy God giveth thee; thou shalt not harden thy heart, nor shut thine hand from thy poor Brother: Ver. 8. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his Need, in that which he wanteth.*

Ver. 10. *Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: Because that for this thing the Lord thy God shall bless thee in all thy Works, and in all thou puttest thine hand unto: Ver. 11. For the Poor shall never cease out of the Land: Therefore I command thee, saying, thou shalt open thine hand wide unto thy Brother, to thy Poor, and thy Needy, in thy Land.*

Chap. xxiv. Ver. 14. *Thou shalt not oppress an hired Servant: that is Poor and Needy, &c. Ver. 15. At his day thou shalt give him his Hire, neither shall the Sun go down upon it, for he is Poor, and setteth his Heart upon it: Lest he cry against thee unto the Lord, and it be Sin unto thee.*

I Samuel ii. 7, 8. *The Lord maketh Poor, and maketh Rich: He bringeth low, and lifteth up. Ver. 8. He raiseth up the Poor out of the Dust, and lifteth up the Beggar from the Dunghil, to set them among Princes, and to make them inherit the Throne of Glory: For the Pillars of the Earth are the Lord's, and he hath set the world upon them.*

doing Good to the Poor.

79

Job v. 15, 16. *But he saveth the Poor from the Sword, from their Mouth, and from the hand of the mighty.* Ver. 10. *So the Poor hath hope, &c.*

Chap. xxix. 12, 13, 16. *Because I delivered the Poor that cried, and the Fatherless, and him that had none to help him.* Ver. 13. *The blessing of him that was ready to perish came upon me: And I caused the Widow's heart to sing for Joy.* Ver. 16. *I was a Father to the Poor: And the cause which I knew not, I searched out.*

Chap. xxxi. Ver. 16, 19, 20. *If I have withheld the Poor from their desire, [or have caused the Eyes of the Widow to fail, &c.]* Ver. 19. *If I have seen any perish for want of cloathing, or any Poor without covering:* Ver. 20. *If his Loins have not blessed me, and if he were not warmed with the Fleece of my Sheep, &c.*

Chap. xxxiv. Ver. 28. *The cry of the Poor to come unto him, and he heareth the Cry of the afflicted.*

Chap. xxxvi. Ver. 15. *He delivereth the Poor in his Affliction, and openeth their Ears in Oppression.*

Psal. ix. 18. *For the Needy shall not always be forgotten: The Expectation of the Poor shall not perish for ever.*

Psal. x. Ver. 14. *The Poor committeth himself unto thee, thou art the helper of the Fatherless.*

Psal. xii. 5. *For the Oppression of the Poor, for the sighing of the Needy, now will I arise, (saith the Lord) I will set him in safety from him that puffeth at him.*

Psal. xiv. Ver. 6. *You have shamed the Counsel of the Poor; because the Lord is his refuge.*

Psal. xxxiv. Ver. 6. *This Poor Man cried, and the Lord heard him; and saved him out of all his Troubles.*

Psal. xxxv. Ver. 10. *All my Bones shall say, Lord, who is like unto thee, which deliverest the Poor from him.*

80. **Scripture Testimonies for**
him that is too strong for him, yea, the Poor and the
Needy, from him that spoileth him.

Psal. xxxvii. Ver. 26. He is ever merciful and
lendeth, and his Seed is Blessed.

Psal. xli. Ver. 1, 2, 3. Blessed is he that consider-
eth the Poor; the Lord will deliver him in time of
trouble. Ver. 2. The Lord will preserve him, and
keep him alive, and he shall be blessed upon the
Earth; and thou wilt not deliver him into the will of
his Enemies. Ver. 3. The Lord will strengthen him
upon the bed of languishing: Thou wilt make all his
bed in his Sickness.

Psal. lxxviii. Ver. 10. Thou, O God, hast pre-
pared of thy goodness for the Poor.

Psal. lxxix. Ver. 33. For the Lord heareth the
Poor, and despiseth not his Prisoners.

Psal. lxxii. Ver. 4. He shall judge the Poor of the
People, he shall save the Children of the Needy, and
shall break in Pieces the Oppressor. Ver. 12. For he
shall deliver the Needy when he crieth: The Poor also,
and him that hath no helper. Ver. 13. He shall
spare the Poor and Needy, and shall save the Souls of
the Needy.

Psal. lxxxii. Ver. 3. Defend the Poor and Father-
less: Do justice to the Afflicted and Needy. Ver. 4.
Deliver the Poor and Needy: Rid them out of the
hand of the Wicked.

Psal. cix. Ver. 31. For he shall stand at the right
band of the Poor, to save him from those that con-
demn his Soul.

Psal. cxii. Ver. 9. He hath dispersed, he hath gi-
ven to the Poor; his Righteousness endureth for ever,
&c.

Psal. cxxxii. Ver. 15. I will abundantly bless her
provision: I will satisfy her Poor with Bread.

Psal. cxl. Ver. 12. I know that the Lord will
maintain the cause of the Afflicted, and the right of
the Poor.

Psal.

Pfal. cxlvi. Ver. 7. *Which executeth judgment for the oppressed, which giveth food to the hungry, &c.*

Proverbs xi. 24. *There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to Poverty.*

Chap. xiv. Ver. 21. *the latter part of the Verse, But he that hath mercy on the Poor, happy is he.*

Ver. 31. *He that oppresseth the Poor, reproacheth his Maker: But he that honoureth him, hath mercy on the Poor.*

Chap. xvii. Ver. 5. *Whoso mocketh the Poor, reproacheth his Maker, &c.*

Chap. xix. Ver. 17. *He that hath pity on the Poor, lendeth unto the Lord: And that which he hath given will he pay him again.*

Chap. xxi. Ver. 13. *Whoso stoppeth his Ears at the cry of the Poor, he also shall cry himself, but shall not be heard.*

Chap. xxii. Ver. 9. *He that hath a bountiful Eye shall be blessed, for he giveth of his Bread to the Poor.*

Ver. 16. *He that oppresseth the Poor, to increase his Riches, and he that giveth to the Rich, shall surely want.*

Ver. 22. 23. *Rob not the Poor, because he is Poor: neither oppress the afflicted in the Gate. For the Lord will plead their cause, and spoil the Souls of those that spoiled them.*

Chap. xxviii. Ver. 27. *He that giveth unto the Poor shall not lack: But he that hideth his Eyes, shall have many a Curse.*

Chap. xxix. Ver. 7. *The Righteous considereth the cause of the Poor: But the Wicked regardeth not to know it.*

Ver. 14. *The King that faithfully judgeth the Poor, his Throne shall be established for ever.*

Chap. xxxi. Ver. 9. *Open thy Mouth, judge righteously,*

82 Scripture Testimonies for

zealous, and plead the cause of the Poor and Needy.

Isaiah xi. 4. But with Righteousness shall he judge the Poor.

Chap. xiv. Ver. 30. And the first barn of the Poor shall feed, and the Needy shall lie down in safety, &c.

Chap. xxv. Ver. 4. For thou hast been a strength to the Poor, a strength to the Needy in his distress, &c.

Chap. xli. Ver. 17. When the Poor and Needy seek Water, and there is none, and their Tongue faileth for Thirst, I the Lord will hear them, I the God of Israel will not forsake them.

Chap. lviii. Ver. 7. Is it not to deal thy Bread to the hungry, and that thou bring the Poor that are cast out to thy House? When thou seest the Naked that thou cover him, and that thou hide not thy self from thine own Flesh?

Jeremiah xx. 13. Sing unto the Lord, praise ye the Lord: For he hath delivered the Soul of the Poor from the hand of evil doers.

Chap. xxii. Ver. 16. He judged the cause of the Poor and Needy, then it was well with him, &c.

Dan. iv. 27. Wherefore, O King, let my Counsel be acceptable unto thee, and break off thy Sins by Righteousness, and thine Iniquities by shewing mercy to the Poor, &c.

Zephaniah iii. 12. I will also leave in the midst of thee an afflicted and Poor People; and they shall trust in the Name of the Lord.

From the New Testament.

St. Matthew x. 41. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward; and he that receiveth a righteous Man in the name of a righteous Man, shall receive a righteous Man's reward. Ver. 42. And whosoever shall give to drink unto one of these little ones a Cup of cold Water

doing Good to the Poor.

83

Water only, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.

Chap. xix. Ver. 21. Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven, &c.

Luke vi. 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over.

Chap. xiv. Ver. 13. But when thou makest a Feast, call the Poor, the Maimed, the Lame, the Blind: Ver. 14. And thou shalt be blessed, for they cannot recompense thee: For thou shalt be recompensed at the Resurrection of the Just.

Chap. xix. Ver. 8. And Zacheus stood, and said unto the Lord, behold, Lord, the half of my goods I give to the Poor, &c.

Romans xv. 26. It hath pleased them of Macedonia and Achaia, to make a certain Contribution for the poor Saints which are at Jerusalem.

2 Corinthians ix. 6. But this I say, he which soweth sparingly, shall reap also sparingly: And he which soweth bountifully, shall reap also bountifully. Ver. 7. God loveth a cheerful Giver: Ver. 9. He hath dispersed abroad, he hath given to the Poor, &c. Read all that Chapter over.

Galatians ii. 10. Only they would that we should remember the Poor, the same which I also was forward to do.

James ii. 5. Hearken, my beloved Brethren, hath not God chosen the Poor of this World, rich in Faith, Heirs of the Kingdom, &c.

FINIS.

There is lately Publish'd by the same
AUTHOR (with considerable *Alterations*
and *Additions*) a very Neat and Correct
Edition of DIRECTIONS, shewing
how to walk with GOD all the Day
long. With several PRAYERS to be
used in *Families*, and in secret, &c.



F I N I S

me
ons
ect
ng
ay
be